

THE JAPAN MISSION
OF THE AMERICAN CHURCH



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THE JAPAN MISSION OF
THE AMERICAN CHURCH

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GROUP OF AKITA CHRISTIANS, WITH REV. MR. ANDREWS AND CATECHIST

THE JAPAN MISSION

OF THE

AMERICAN CHURCH

CHURCH WORK IN THE DIOCESES
OF TOKYO AND KYOTO: : : :

ROBERT W. ANDREWS
MISSIONARY PRIEST

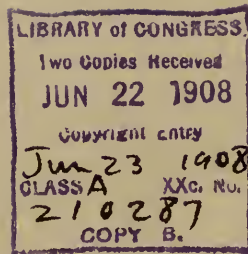
*Land of the Breaking Day, we pray for thee
That in thy border God's sweet peace may rest;
That all thy children in His school may be
Swift learners of the wisdom that is best,
So in the Eastern sphere the Lord may raise
A Christian Kingdom to His endless praise*



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Commendation

For many years there has been a widely expressed desire for some reliable history of the work of the Japan Mission of the American Church. Leaflets, monographs, and annual reports, written by the Bishops and missionaries, and by friends who have shown their kindly interest by visiting Japan, have given information of more or less value, but they have been fragmentary in character, and at their best give but an imperfect outline of what has been done.

At the request of many friends the Rev. R. W. Andrews has undertaken the task of supplying a felt want. He has given his summer vacation and his leisure hours to the collection of data and facts from all reliable sources. He has visited nearly every station in the Missionary Districts of Tōkyō and Kyōto and has sought information from all the missionaries as well as from the Japanese Clergy and Catechists. The Bishops have been pumped dry of all their knowledge of the history of both Districts.

The result of his labors is shown in this book. Nothing heretofore published has given so full and accurate a statement of the work the Japan Mission is doing for the extension of the Kingdom of God among the people of Dai Nippon.

A careful reading of this book must surely result in a more intelligent and earnest desire to aid us in accomplishing the work to which the Church has called and sent us.

JOHN MCKIM,
Bishop of Tōkyō.

Tōkyō, Easter-Tide, 1907.

Testimonial

I have read with great interest and pleasure this book of the Rev. Mr. Andrews on our Church Mission work in Japan, and congratulate the Author and the publishers on the very hearty and satisfactory way in which a somewhat difficult task has been accomplished.

I am glad to have it go forth with my love and blessing, and pray that it may accomplish much good for the great Cause which we all have at heart.

SIDNEY C. PARTRIDGE,
Bishop of Kyōto.

Feast of St. Luke, 1907.

Preface

This little book is offered to the American Church with no idea that it presents a complete statement of what is being done by the Church in Japan, but with the hope that something of the actual endeavor which is going on for the conversion of this people may be more fully understood.

There are some phases of the work not treated of in these pages, not because unfamiliar to me, but because discussion of them seemed unnecessary here.

Fully alive also to my own unfitness for such a task, or to pass judgment upon any single individual feature of missionary labor, I would not have undertaken it had I not been encouraged and assisted by the Bishops of the two missionary Districts.

Notwithstanding the amount of literature published annually on Japan, I feel that my chapter on "Glimpses of Japan" has a proper place, for I have treated my subject differently from my predecessors. The chapters on "Christianity" and "Buddhism and Shinto" seemed to me also to be fitting in this work. In the first place, because it ought to be known what the beginnings of Christianity were; and in the second, because the religions indigenous, whether successes or failures, have a bearing on the work of the Church which is of importance.

If this book is not so full as many will expect, I can only plead lack of time for proper investigation. I have put my holiday into it, and whatever time a missionary can have for play. I must ask therefore for consideration at the hands of those who would criticize.

I am greatly indebted to the Bishops for encouragement and much information; to Bishop Partridge for his great courtesy while I was visiting his Diocese; to Bishop McKim for assistance in steering me away from dangers unforeseen; and, much more than could be acknowledged here, to nearly all the Clergy in both Dioceses; to the Rev. K. Sataki of the Zen sect for information on my chapter on Buddhism, and others.

R. W. ANDREWS,
Priest.

Akita.

CHAPTER I

INTRODUCTORY

The American Church at Work—Services—The Immense Field
—Ritual—Need of Workers.

The time is fast approaching when a new order of things may be looked for in Japan. It was feared a few years ago that this nation, with its tendency to Japonicize all things foreign and convert them into national institutions of popular form, would make such an attempt upon Christianity; nor was the alarm without some foundation in fact. The younger element of the more liberal and advanced type, from a dearth of moral and religious training, from an overwhelming dose of German philosophy, and encouraged by their teachers, dreamt of a composite religion combining what they liked best in Christianity, Buddhism, Shinto, and Confucianism. Happily the danger was averted a work in which the Sei Kō Kwai (Holy Catholic Church) played an important part, and the place She has gained and now holds in the hearts and minds of the people allows us to assume that She may at some time occupy that unique position Herself.

Old in history, wise in government, liberal in ritual, with a name calling up at once national loyalty and pride, and holding Herself faithful to that "once for all delivered to the saints," the Catholic Church in Japan has a remarkable future before Her, and it behooves all loyal Churchmen everywhere to lend a helping hand.

In a few years at most this Church will elect a Bishop

from among Her own sons to carry on part of Her ministry and the conversion of Her people. The Sō Kwai (General Synod) of 1902 passed a canon providing for the election and consecration of a native Bishop, and a committee was appointed to collect funds for the erection and endowment of a bishopric. This fund, now rapidly increasing, may, it is said, be completed at any time the Church in council feels disposed to elect a Bishop. The difficulty of deciding the nature and bounds of this first Diocese troubles many; among the more radical some are for electing a Missionary Bishop whose jurisdiction should include the self-supporting parishes of the whole Church; but this is unpopular. It ought also to be said that the majority of the clergy, though feeling that a native Bishop is the desired object, feel also that a great mistake would be made and damage result to the Church should an impetuous judgment be allowed to prevail; hence the desire to wait until the Church is properly prepared. But circumstances now fast shaping themselves make it evident that the day is near. There is no doubt in my mind but that the Faith only is the serious question; the people are amply able to govern themselves.

Services

I mention in another place the criticisms to which the Church, as represented by Her officers, is subjected by thoughtless people. Thousands visit these shores from America alone, and not a few of them are Church people; but one is surprised and astonished at the small number who make it their business to study the mission at first hand. There are in Japan, as everywhere else, people who are opposed to good in any form, and who chafe under the moral and religious restraints which the Church places upon their conduct and manners. Hence they endeavour to belittle Her work.

It has ever been so in the world's history: time will not change the law. But one is pained to find among some of the most estimable people those who listen to and repeat vilifying remarks about a work and staff of

men, into which and whom they have not been sufficiently interested to examine. In the Cathedral, Tōkyō, the Sunday services are as follows:

Japanese: Holy Communion, 6:30; Matins, etc., 9:00; Evensong, 7:30 p. m.

English: Holy Communion, 8:00 Matins, etc., 11:00; Evensong, 5:00 p. m.

Visitors have attended English services as posted in hotels, and, finding no Japanese present, without the least inquiry have reported that no Japanese services were being held. It is difficult even to think kindly of such slanderers. Nor do people seem to consider how hard it is in a city of two millions of people, where churches are few and distances great, to see and know very much of what is being done. The country Clergy would be delighted to welcome such people and show them around their districts, where more could be seen in a week than by living a month in Tōkyō. Why not compare Tōkyō with New York or Chicago, and Kyōto with Milwaukee or Detroit?

**The
Immense
Field**

The District of Tōkyō alone has a population equal to that of the states of New York, New Jersey, Pennsylvania, and Delaware; the money to administer it is about half that spent by one of their large city churches, and the Clergy number one-third those used by their smallest diocese; yet the returns from either Tōkyō or Kyōto, although the work is amid conditions unknown in America, show a percentage of increase which may well put to shame the foremost Diocese at home.

In Tōkyō District thirteen churches have been built and consecrated, free of debt, during the episcopate of the present Diocesan. Communion vessels have been provided, altars given, and very often linen for the altars. Kyōto district has had the same conditions to face and others much more grievous; but, in the supply of all this, not one cent has been donated by the Board of Missions in New York. How little after all is known by people at home of the weighty demands and responsibility resting on the hands of a foreign Missionary Bishop.

Ritual

With the advance in doctrine and worship has come also an advance in ritual. Time was when some, led by certain of the foreign clergy, deprecated the slightest act or form in the Church's service; a colored stole, a cross on the altar, was a "rag of popery" and taboo. To-day one finds brass crosses, eucharistic vestments, candles on the altar, and people aided by outward signs to appreciate the inward significance and beauty of true worship. People wondered, and rightly so, why, if Christianity were what it claims to be, its outward form should be so poor and barren. To an esthetic people like the Japanese some ritual was essential, almost a necessity. Buddhism was resplendent with ornate ritual, the *bonze* were attired in gorgeous apparel to appear before the *Kami*; was the Great God of all regardless of such, and was the Great Sacrifice of the death and passion of His Son to be offered between barren walls, and on crosslegged tables? The struggle is not yet over, the desire for better things is still growing. One of the great English societies feels there ought to be "open communions, free exchange of pulpits, union prayer meetings;" and much that is being done at home tends towards encouraging and fostering this idea; but the American Church Mission in Japan at least stands for better things; the natives are asking for better teaching, and the laity are demanding it.

**Need of
Workers**

The institutions of the Church are in excellent and flourishing condition and doing this work amid difficulties; they do credit to themselves and the men who are at the head. Long ago they for the most part passed out of the hands of the foreigner, and it is no disgrace to the Japanese to say they have not yet acquired the ability of the foreigner in the matter of successful Christian education; there is a tendency at times to let down under strong pressure, when Christianity and a full school roll are in opposition.

There is no question about the great need of more men and women in the field; new blood is sadly needed.

Each year the growth calls for more help to keep pace with the spiritual necessities. So many Christians are scattered over the more distant and remote parts, that a small staff of men occupying somewhat the position of archdeacons is needed, whose duty it would be to keep in touch with such souls and assist in ministering to them.

What is true of one District is true of both, though Kyōto is more compact and easier to work than Tōkyō, and the leadership of such a man as Bishop Partridge cannot but tell in due time. The district is inadequately manned, however, and recruits are sadly needed.

In Tōkyō District fourteen men and twenty-nine women are needed at once (1907). In Kyōto (on my own authority and observation) ten men and as many women in view of recent events are needed to save the mission. And in each case they ought to be young, fresh from college, and the best the country has to give, with a superabundance of enthusiasm not easily discouraged or dampened.

The Bishop of Tōkyō prefers unmarried men for the first three years. He feels they are less expensive during linguistic study and acclimation periods, and can be more easily "moved about from place to place." The Bishop of Kyōto will accept either single or married men, within the age limit, other qualifications being equal.

With the numbers of men and women named, a new era of progress may be looked for, but at present it is impossible to do more than hold our present field; each man to-day has almost double work. It is a case now of "bricks without straw."

The change made in the Divinity School in 1906 converts it from an ordinary private Christian school into one of high standard with government recognition. The men who are graduated from there in the future will be much better trained and equipped to cope with the advanced questions and problems of the

times than ever before. But I am of the opinion that it also lessens foreign control. There is no doubt that one school is sufficient for the whole Church in Japan; but that can never be until the day arrives when party lines are abolished. The American Bishops have advocated such a movement and would heartily welcome it, but the event is far in the future. The C. M. S. refuses to become partner in any institution not completely controlled by officers of that society.

The increase of the Church is quite equal to that of any other Christian body in the country. Years ago when the present Bishop of Tōkyō was still a Priest in Osaka it was said to him by a denominational minister: "You might have stayed home with your Church and Prayer Book; the Japanese have no use for either, nor for the doctrine they inculcate." More than ten years later the same man thought the Church "in line to capture the country."

CHAPTER II

GLIMPSES OF JAPAN

Differences from the Western World—Treatment of Travellers
—National Education—Social Life and Family Morals—
Marriage—Punishment of Malefactors—Amusements and
Holidays.

There are few countries in the world around which so much romance is woven or so many pleasant stories rehearsed as this little island empire, the land of the Mikado, the chrysanthemum, the land of cherry blossoms and plum blossoms, the "Land of the Rising Sun." The traveller, stained and weary from visiting many lands, English homes and Italian Cathedrals, Indian Mosques and Chinese joss houses, finds here a simplicity of artistic effect in man's handiwork, but a grandeur of design in nature altogether unique and unsurpassed wherever the foot of man has trod.

The pent-up energy of centuries kept dormant or waiting for the fulness of time to reveal and exert itself seems to sweep down the busy streets in regular twentieth century fashion and one is apt to look in wonder on scenes recalling history long past or look in amazement on medieval implements worked by twentieth century brains. Venerable Age, bounding Youth, and hopeful Promise meet and vie with each other in their desire to add their quota to the advancement of their country's good.

Why are the Japanese so different from all other Oriental races? is a question asked time and time again, only to receive a negative reply. So much has hap-

pened in a lifetime, a decade, a few years, as to be a source of the greatest wonder and amazement.

"You are going to step back over a thousand years," said a Bishop to me on my leaving home for Japan; and that first year in a southern city seemed to prove the truth of the statement; but I confess that after nine years of residence I find myself strangely dissenting from the remark of that great man, who in a look gauged "people from their shoe-strings up," but could naturally have little conception or understanding of a people among whom he had never been, and with whose history he was unfamiliar.

**Differences
from the
Western
World**

One lives a life of surprises and quandary amid doubts as to what will happen next. The guest of a month or two sees a few phases of character and draws hasty conclusions; hence except on rare occasions the accounts are misleading and untrue. The whole nature of the people seems to work in a different groove from that of the Occidental, and this is probably part of the reason why they are so incomprehensible.

To pull a saw or plane where we should push it, to begin a letter at the right when we should expect the left, to turn a key in the wrong direction, are signs to the uninitiated of even an anatomy which, to coincide with the workings of the mind, must also have a peculiar make-up of its own. Years of residence among this wonderful people, however, soon dispel such absurd notions.

"You can never understand us until you understand our language." a native Priest who was educated in one of our American schools said to me. This formula applied to perhaps any other country would solve the difficulty, but here the formula itself is one of the mysteries past finding out. I have never yet found a single Japanese who even pretended to understand his own language, or one who knew half the characters composing it. To study the average Conversation Guide as a means of acquiring a working knowledge of Japanese, as one would of English, French, or German,

would be absurd; for no one would comprehend the meaning of the speaker. Even a whole dictionary of words, unless one could think in Japanese, i. e., to think up and down and in and out, obliquely and transversely and every other way, would be useless, and its study but a waste of time. Yet there is no doubt about the ability of the native to use his own language, though at times his vocabulary is terribly small. To witness an old fashioned fight so often seen in the country villages, the horrible grimaces in the "making faces" stage, to understand how much is conveyed in a word, a glance, a look,—and remember this language possesses no "cuss words"—the effect upon one is remarkable.

One hears and reads much of the kindness of the Japanese towards each other, especially among relatives. The outlay in time and money, the years of toil on the part of a son for a father not yet old, but who has become *inkyō*,* the gracious smile always ready, the helping hand ever extended,—all of this is true (though the Japanese like other people have their likes and dislikes, why should they not?). But to say or suppose that life in this country, in house or home, is one of perpetual sunshine and charm is not only misleading, but tends to ascribe to the Japanese a weakness of character which they do not possess.

The statement is often made that Japan and Paradise are synonymous terms when applied to children; that they are never punished, hence never cry; that cruelty is unknown and "*KōKō*"† abnormal. This last is true, but how to account for it in the average person is a question for the psychologist. But it is also true that, at least from the Western viewpoint, cruelty is deeper in the hearts of this people than is usual; children are allowed to wound and hurt birds and insects with impunity; children not more than six and seven years of age are hired out by their parents

*INKYŌ. To retire from business. To retire and make the son responsible for family, etc. This is a very common thing.

†KōKō. Filial piety.

as nurses for as little as fifty sen per month, and in most of such cases both nurse and infant are proper subjects for pity. When evening comes and the nurses turn towards home for rest and refreshment, one who thinks Japanese children do not cry should be in the neighborhood and listen.

Time, that great mover of all, is making marvelous changes in this land, changes directly affecting the social and moral uplifting of the people. Almost every little town and village has its own school, post-office, and police station, and a more polite, efficient, obliging body of people can nowhere be found.

**Treatment
of
Travellers**

Few countries are more careful for the safety and comfort of their guests than this. Foreigners are often a curiosity, and in country towns where they are seldom seen, may be followed by a crowd which suggests their various ages, according to their appearance. Or it may be remarked how much they resemble the ancestor who still enjoys the luxury of a caudal appendage; but those only are molested who feel they own the whole earth and that every thing in it must swing at the end of their pendulum.

In almost any town of 10,000 people one can send telegrams anywhere in either Japanese or English. This is more than one can do in either America or England.

The most noticeable feature in the whole Empire to-day is the advance of education. Among the older people, except the upper-middle and best classes, there seems to have been little or no attention paid to education; almost no one does more than read the "*Kana*"* without understanding more than the sounds produced. This is specially true of women. The present generation is witnessing a marvelous growth; they are growing up with what might be called good common school education, and a large percentage might be classed as college men.

In all education, English plays an important part.

*KANA. Phonetic characters.

An old Shōgun remarked that it was sufficient to make other people study Japanese. People realize to-day the inadequacy of such a course. No student is graduated from any *Chū-Gakko** without a fair translatable knowledge of our tongue; and the examination required by the *Mombu-Shō*† from those qualifying for English teachers would perplex many of our University men. The desire for English during the last few years by almost all classes amounts to little less than a mania. Every one wants to study. One is stopped at the stations, in the hotels, the police-boxes, and dry goods stores to render a little help over some difficult spot, or long enough for some forward student to air his studied sentence for the benefit of his friends. At times the effect is ludicrous and amusing in the extreme; but it goes to show the aggressive spirit of the Japanese, the desire to raise himself above his surroundings, to make something of himself—surely commendable enough,—and it is this quality which lifted his country from the position of a hermit Kingdom into the comity of nations; which whipped China and Russia into ribbons and placed her among the foremost in human civilization and advancement towards the very best the world has to give.

The Portsmouth Conference demonstrated to the world that in peace no less than in war Japan can meet the best the Western world has to send and beat them. She is a power to be reckoned with, and those who forget or disregard that will do so at national sacrifice.

Every thing is being done for the advancement of her sons. There are fine gymnasiums, well equipped laboratories, modern libraries, teachers educated in the finest schools of America and Europe, progressive men in the best sense of the word, who are devoting their lives to the work. In many cases these men are putting not only their salaries, but much of their own private means into their country's service. They are real philanthropists, building up institutions of learning for

*CHŪ-GAKKO. Middle School. †MOMBU-SHO. Educational Department.

the future; teaching the farmer, the merchant, and the mechanic how to improve himself and his methods; and fitting him to meet the demands which necessity has made only too apparent.

Progress however has its own limitations. It has increased the economic values, and made living more precarious. During the last five or six years a marked change is noted. Clothing, food-stuffs, and other commodities have advanced one-third. The late war increased the taxes greatly, the present tillable land in the whole Empire is less than Illinois and Iowa combined, and this, in a country already over-burdened with population, becomes a serious problem. What Japan will do with her surplus population is a question to tax the brains of the greatest. It was a question involved in the late war with Russia, whether she should allow herself to be shut out from the advantages Corea offered in this respect, and the more definite advantages accruing through union with a people of the same race and affinity, or whether she should fight for national life and national existence, a right inalienable, old as the everlasting hills. And right won, as it ever will win, and the victory settled for some years at least the question of a home for the people who could no longer find sustenance on their native heath.

The social and moral advance is also to be noted in the life of the people, and can only be fully appreciated by those who have spent the greater part of their lives in the country. One may travel in the wake of the average globe-trotter forever, and see and know very little of Japanese life; but off the beaten tracks is the real national life. Many things occur to shock one at first; customs prevail old as the hills and performed with the naivety and simplicity of children. In a certain town, a public bath-house where promiscuous bathing was allowed was old as history could make it. The city authorities, however, had decided against its continuance, and an ordinance to that effect was issued which created consternation in bath-house circles.

The difficulty was thought to be overcome, however, when a bamboo pole was put across the top of the tub, thus separating the sexes. The police, however, required a stricter interpretation of the law, and the sexes were restricted to separate rooms. This is but an example of what is experienced yearly, the advance over customs harmless enough in primitive times but no longer to be tolerated by a Government seeking for the very best the world has to offer; and it is because of this that Japan is becoming a pattern and a model for her Eastern neighbors.

As hosts the Japanese are unsurpassed, leaving nothing undone for the welfare of the guest, but they seldom make or seem to care to create a real friendship with the foreigner. Yet no country owes more for its present position to the foreigner than Japan, and no country anywhere offers less in return.

Another great sign of advance is the number of facilities offered for the education of women, which as time goes on promises to rival America. This is all the more noticeable when one considers the position women so lately filled in the social scale. Women have been always abundantly able to hold their own at all times and in all ages, and it would be folly to suppose or assert in the light of Japanese history that they have not made their influence felt politically as well as otherwise in this as in all other countries. But I speak of the lower and middle classes.

Laws for the protection of women have been few and not the best. A childless wife might be divorced, or should the husband desire less stringent measures he was allowed a concubine or two or as many as were necessary till an heir was born to him. A daughter could not inherit though she could adopt a husband to take the name and hence save the family from extinction. But barrenness was not the only reason other than unfaithfulness for divorce, and reasons are still found; but the old reasons for divorce are fast disappearing.

It is certain also that concubinage is not so popular among the people; a woman is more chary of trusting her future welfare to the keeping of a man who for almost any reason may at will thrust her and her children into the street without any visible signs of support, or redress of any kind. The system is tolerated though not condoned, and perhaps the greatest blow is that the Crown Prince is not in sympathy with it.

Besides all this in the education of women is the training for some definite and specific purpose in life other than to adorn the home and bear children. In Tōkyō during the last few years colleges for the higher education of women have been opened.

This excellent example is being followed by industrial schools all over the country, a work in which the Church has played Her part. When the day arrives, and it is coming rapidly, that the Japanese girl can earn her living other than as a "boy", a "cook," or a "farm-hand," a riper age will have begun, fewer divorces will be experienced and hence fewer suicides to tell the pitiful tale of broken lives where happiness and love should have reigned supreme.

Besides all this, the home life will be elevated and enhanced by a more intellectual growth among women. At present the majority of men, perhaps because the stimulus to remain at home is small, go for amusement to *Geisha** houses. The world knows no more fascinating butterfly thing than this little woman who from earliest years has been trained to dance and amuse. Every art known to woman to beguile, to bewitch, cajole, and ensnare is at her fingers' ends. The very personification of grace and ease, every movement, every pose, every turn has its own peculiar charm. Men go there to be amused because their wives at home have never been taught that any such thing belonged to her wifely duty; and they are amused. It is theatre, saloon, club, and dance hall combined, without the vicious-

*GEISHA. Dancing girl.

ness attendant upon such places in the Occident. Though it ought not to be supposed that all *Geisha* houses are just the places where fathers and mothers would be willing their sons should resort. Some are extremely vicious, but those are found oftener in the smaller towns.

Here then is a reason of first-rate importance for the education of women to fit them intellectually so that they may be on an equality with their husbands, to make them companions in more than name, to fit them to bring up children under sober, healthy, clean, home influence, a credit to themselves and the pride of their country.

One other thing which will have great bearing upon future homes is the part the girls are to play in the selection of their own mates. The present system makes no provision for the wishes of the bride, and indeed not so much for the wishes of the groom. Marriage is a convenience arranged and provided for by parents and friends who have other things in mind than the marital relations of man and woman. Often the couple have never met, and if ever consulted could do little more than to note the progress made in the contract. **Marriage**

Girls are no longer satisfied with this arrangement, and girls have been known absolutely to refuse to marry the men selected for them. In one case where a sister had been divorced for no just cause, the younger one refused to marry any but a Christian, on the ground that they did not divorce their wives. Thinking of America and England and the number of divorces annually for any and every cause, one may almost expect to turn to Japanese women to teach us this great moral and religious lesson in our day. I look for the women to accomplish this great blessing here and confer lasting honor on themselves and their country. The men will not do it; not that Japan has not men great enough; she has, "but not many mighty are called", it seems, to do this work; those with power

and ability prefer to keep their harem and sympathize with the people in the United States over the obstinacy of their countrymen. They are moral and religious drones, and fortunately Japan is outgrowing them.

Obedience is one of the dominant traits of the Japanese character; loyalty is ingrained into his very vitals. In the "*hōken jidai*,"* the retainer owed everything to his lord directly, and so strong was the bond between lord and retainer that on the death of the former some one invariably committed suicide or "*oi-hara wo kiru*," so that his master might not go unattended and alone into the great world of spirits beyond.

**Punish-
ment of
Male-
factors**

The old form of death was strangulation but with the growth of militarism a new mode was developed, known as *Seppuku* or *Hara-kiru*,† or literally, belly-cutting. It was performed by entering a sharp short dagger in the lower left side of the bowels, and drawing it quickly across to the right with an upward twist, completely severing the entrails. In the case of those who were ordered to commit *hara-kiru* for some offence, as soon as the death struggle began an official, but generally a friend, cut off the head. This mode of death became very popular, and not alone the *Samurai*,° but among the lords or *tonosama* themselves, this was regarded as the most honorable way to die; and very often when all else failed to bring some intractable *daimyo*‡ to his senses he was ordered to commit *hara-kiru*.

Among the women, however, this was not the custom. The favored method seems to have been the *jigai* or throat-cutting. Women often died in this way to be with their husbands, often to escape intrigue and wrong, often as a protest against what they themselves could not fight, but in this they could perhaps wound the conscience of the offender.

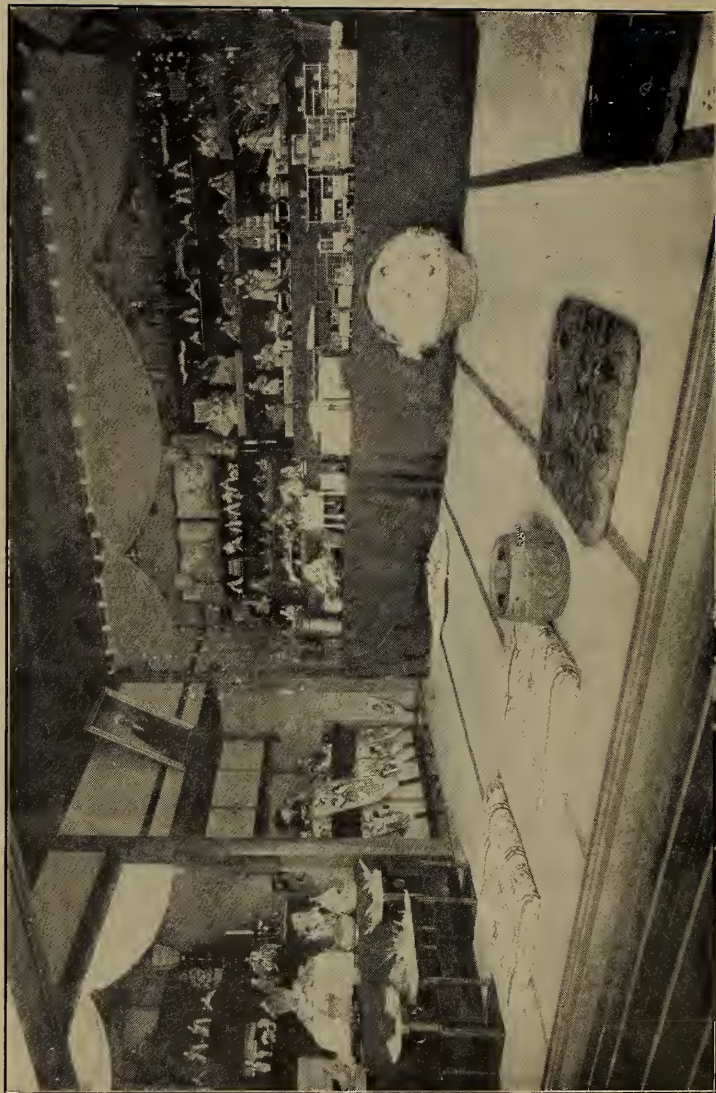
The merry-making in Japan, as in most other coun-

*HŌKEN JIDAI. Feudal days.

†HARA, the belly; KIRU, to cut. SEPPUKU is Chinese and means the same thing.

°SAMURAI. Retainers of Military class.

‡DAIMYO. Greater lords.



DOLLS' FESTIVAL

tries, has its own special seasons. *Shōgatsu* or New Year's day, Girls' festival on March 3d, Boys' festival May 5th, and House cleaning about April, all have a special significance of their own. *Shōgatsu*, literally First Month, is a special season of jollification for all. Every one plays "*Hago-ita hana tsuki asobi*," battle-dore and shuttle-cock. The pretty dresses of the girls, the interesting additions in the way of sundry daubs of powder and paint, the streets decorated with many colored lanterns, all join to lend a holiday appearance to the scene. The gentlemen on New Year's Day and two following days call or leave cards on their friends, and sometimes in the later hours of the day drop in to drink a little tea or smoke a friendly pipe.

Years ago, when foreign dress was understood less and thought more of than at present, some amusing spectacles in the way of costume were witnessed. On one occasion a foreigner going to the door to receive his caller found him in Prince Albert coat, high hat which might have done justice to Pickwickian days, balbriggan drawers and high *geta*,* while around his neck, taking the place of collar, shirt-front, etc., was a large bath-towel. Those were halcyon days, though it is well they have passed. In their place, however, has come that which is regarded as the very quintessence of propriety and reform; and because regarded as such, is much more objectionable.

"*Ayami no sekkū*" or Boy festival is observed differently in various places, but no family in which are male children will fail to recognize it. A long bamboo pole with a basket on the top is erected, while from the pole are suspended as many paper "*Koi*"† as it can hold. The bamboo is a sign of longevity, the basket holds the luck, while the "*Koi*" floating against the breeze is a sure sign that the youth will overcome all obstacles to his progress in the future. The festival is Chinese in its origin, as are most of those in Japan, and is known in the "*Makura no soshi*" and the "*Kagerō*

*GETA. Footwear; wooden clogs. †Koi, Carp.

nikki," two books written about 1000 or 1100 A. D., as "*Tango*" or "*Chogo*." "*Go*" equals five, and "*Cho*" equals duplicated, referring to the five great festivals of the year, the other four of which are "*Jiujitsu*," 1st of 1st month; "*Jōmi*," 3d of 3d month; "*Tan abota*" 7th of 7th month; and "*Choyō*," 9th of 9th month. As far as I know the story has not appeared in any translation. I give a short summary.

About 2000 years ago, during the reign of the Emperor "So" in China, his prime minister Kutsugu fell into the river at Bekira on the 5th of the 5th month and was drowned. The people were deeply grieved over the accident, and especially in that the body could not be recovered so that the spirit of the dead man might have a place of rest. They attempted to sooth it by throwing rice into the water through long bamboo tubes on that day every year. The elder sister of Kutsugu also made a special cake to commemorate the death of her brother, which she named "*Chimaki*," a kind of rice cake wrapped in a certain leaf, which is still used. The "*Matsuri*," or festival, was modified and changed many times prior to the Tokugawa Shōgunate, since which time it has remained practically the same.

The "*Hina Matsuri*" or "Girls' festival" comes the 3d of March, and apart from its religious significance no prettier sight, or one more likely to gladden the heart of a child, could well be imagined. The festival is an event of such importance to the Japanese girl that it does much to compensate her for the fact that she was not born to the sterner sex. For the three days when the festival is at its height, the boys cast longing eyes at their sisters' guests as they troop into the house. In the guest room the dolls are all arranged on shelves draped in red, extending from the "*tatami*"* almost to the ceiling. They are not playthings, they are regular heirlooms handed down to the girls from generation to generation. The Emperor and Empress

*TATAMI. Floor mats.

are supreme on the highest shelf, elaborately dressed in old court costumes of gold and brocade. The Empress' crown is most ornate and in many cases is quite a marvel of delicate gold filigree. Below them are seated court nobles, musicians, holding quaint old instruments. Always there are the *O'Taka Sama*, an old white haired couple, symbolic of long life and happiness, who in Japanese art under a spreading pine tree, he with his rake and she with her broom, are favorite subjects for the painter's brush and embroiderer's needle. On the other shelves are seated warriors and others, who have also special lessons to teach of valor, loyalty, and love, which keeps the past a vivid reality before the young people.

The origin of this *Matsuri** is uncertain. The fact however that it is found in the book "*Genji-monogatari*" is a guarantee of its being very old. During the Tokugawa dynasty the time was fixed as March 3d, which has ever since been observed, because of the fortunate correspondence with that sign of the Zodiac, the "*Kami no Mi*" or the snake, which was and is the sign for the expulsion of the devil. This "*harai*" or expulsion was more or less observed after the birth of the girl, but a deeper religious meaning was also attached to it.

The *Kannushi*† made a paper doll after the birth of each girl in a family, which was sent to the parents who rubbed themselves over most carefully with it, breathed heavily on the toy and returned it to the *Kannushi*. On its receipt by the priest he said a prayer over the doll for the expulsion of the devil, supposed to have left the house in which the child was born and entered the doll, which he then threw into the river. The idea was destruction to wickedness. The person in rubbing himself with the doll, and breathing into it, had loaded upon it his or their sins, which it was the object of the priest to destroy, and in doing so the priest had as it were absolved the penitent of sin. Men and women

*MATSURI. Festival. †KANNUSHI. Shinto priest.

both perform this rite, only later, instead of returning the doll, it was kept and placed on shelves and great repasts were offered to it. Later changes brought about what is known to-day as the Girls' *Matsuri*.

Three reasons are given for the present custom:

1. It was felt necessary that the common people become familiar with the robes and ornaments worn by the Imperial Court and Crown, but without some such presentation they could have no knowledge of what was being done by their own rulers. The "*Dairi Sama*", Emperor and Empress, were held in deepest veneration, and were also proper examples of virtue and order for all to copy and emulate. *Daijin gata* (the court official), and the *Nyo Kwan* (lady in waiting), also gave some idea of the grandeur of those who were honored to serve at court: hence their place in the group.

2. To teach the tie between man and wife; for this *Matsuri* requires male and female characters to be complete.

3. To teach household duties to the future housewives; among the *matsuri* decorations are many cooking utensils. *Kusa mochi* and *Uma Saki* are offered before the dolls, so that the little girls may know how to attend to the wants of their husbands. The Ancients called the wives of the *Daijin*, *Taisho*, and others, *Mi Dai Dokoro*,* and these women were regarded as models for all future wives, and came to regard the title as an honorable one.

Ayame no Sekku is kept on the 5th of May. In all openings *Shobu* and *Yomogi*† are stuck around. The head of the *Iwashi*‡ is burnt over a charcoal fire with human hair and bean pods. When the aroma has become sufficiently stringent, the whole is stuck on the windows and doors with a splinter of bamboo to drive off all devils and other evil spirits. Certain members of the family armed with grass brooms brush the

* MI DAI DOKORO, HONORABLE Kitchen Woman.

† SHOBU, iris; YOMOGI, mug-wort (*Artemesia*).

‡ IWASHI. A small fish.

corners of the rooms at the same time repeating in loud voice, "*Oni wa soto*," "The devil go out;" "*Fuku wa uchi*," "Good luck come in."

In reference to this custom there is a native proverb: "*Gae Kagushi mo soroya, yo mo naga naga ni mashi mashite, Ara! Kusa saya fufura furi*."

"Ready! the odor being strong, the Gods of ill-luck will smell it and fly away."

CHAPTER III

RELIGIONS OF JAPAN

Buddhism—Shinto.

Very little can be said here in explanation of the native religions; the attempt is simply to give some slight idea of what comes within the scope and range of one's vision and understanding, with a hope that a more intelligent view of conditions as they exist may be formed.

Buddhism

The origin of Buddhism, like that of other religions, was in the desire to escape the various difficulties and hindrances which beset and ensnare the human race. That man was dissatisfied with the idea that this life was the sum total of our inheritance, is knowledge old as the hills; but how to obtain bliss in the life to which each one was hastening was a problem worthy of solution. It was supposed that by chastisement of the flesh a religious and spiritual life might be forthcoming as the outcome of their labor, and the riddance of this spiritual form became one of the first duties of the Buddhist.

Buddhism does not deny the existence of soul and body, but does deny the separate and exact entity of either; both are subject to change and decay, but reappear under some new form; an incarnation, a life continuous in which the forms of ages have left their imprint and disposition.

Buddhism teaches four steps of life: *Shamon*—Hearer. *Engaku*—Believer. *Bosatsu*—One who has grasped the law and has only one more death. *Buddha*—The perfected.

Buddhism

The exact date of the introduction of Buddhism into Japan is difficult to determine, nor is it necessary for our purpose. It no doubt came from Corea about the sixth century, but the effect of image worship upon people who had hitherto worshipped spiritual deities was not pleasant. It fell into disfavor, and, though it came on two later visits, it was not much before the ninth century that any noticeable progress was made. Shintoism in various forms and cults seems to have been the only religion known by the people, and in a nation where everything took its beginning from the Imperial authority and every success was attributed to the illustrious virtue of the Imperial family, it is difficult to understand how Shintoism could ever have been overshadowed. Buddhism however had so much more to offer. It appealed to the human desires in man, his instincts and reason; it offered a philosophy, and gave a wider field for education and research; it appealed to the esthetic taste abnormally inherent in the Japanese; it taught him to appreciate the beautiful in art, to carve, to cut, to paint, to build; the beauties of a heaven and the horrors of a hell.

That it effected great changes in the religious character of the people there can be no doubt; it taught a new theology which, while embracing in the main whatever precepts the older religion contained, expanded and expounded them in a new way. Life was not exactly what people made it; the future could not be exactly determined by anything of the present; the future condition would be governed not by one's own actions alone but by parents and children conjointly who had lived and wrought in ages past and gone. A religion with less of loyalty for a basis than Shinto has, would have been entirely absorbed; but that this was not successfully accomplished, is evident to-day. It is a fact that by far the greater portion of the people are Buddhists; and yet the strange anomaly of the two religions beneath the same roof, worshipped by the same people, and presided over by the same priest,

Buddhism

may be witnessed in many places. And it is no uncommon sight to see the "*Kamidana*" and the "*Butsudan*" standing side by side as a family shrine in the same house.

It is not surprising that Shinto should be ousted and that Buddhism should come to fill a large place in the hearts and lives of the people; the law of kindness alone would have been in itself sufficient to convert; irrespective of a doctrine that every bird and beast and creeping thing had at some age belonged to the society in which we ourselves lived and moved and had our being and that through our prayers and good deeds may again become the incarnation of a higher life. Who could tell that the tired beast of burden may not in some decadent age have been a soul of closest kin.

But if Buddhism brought in the thought and worship of many gods, it also taught the art of carving and making them; and much of the best art of Japan is the product of that early period. The *Dai-butsu* of *Kamakura* and *Nara*, the *Jizō* of *Hakone*, *Kwannon* of *Asakusa* or *Benten* of *Ennoshima* are works of art almost unsurpassed in any age, and than which in outline of features, grace, and ease it would be almost impossible to conceive of anything more beautiful. Nor these alone; the great lions which so often guard the entrances, the *Ni-ō*, the gods of wind and thunder, occupy their own places in the world of art.

The traveller who visits *Hakone* will find carved on the face of the cliff looking out over the beautiful lake situated in the hollow of a once famous crater the beautiful pensive face of the *Jizō*, the god of children and pregnant women. It is said the great Buddhist saint *Kōbō Daishi* carved it in a single night. The traveller in passing throws into the lap of the god a stone for luck, safe delivery for herself or friend, or that the angel by the "*Bodzū Kawa*" (one of the Stygian streams) may carefully fold the babes 'neath his protecting arms and bear them across where cold biting winds and angry demons are not.

Buddhism

Existence was among the very earliest of the doctrines established by Buddhism, but it was only a fore-runner of the development which was subsequently to follow; and the great mysteries it was to unravel and unfold was but a part.

The dogma of succession of rebirths was much too difficult and subtle for the average mind untrained in philosophic speculation; hence only a modified doctrine of transmigration of the soul was taught. But this also changed as the eras advanced among the newer sects, that not only may one find absolute self in unconsciousness, but one sect at least taught something in the nature of a personal saviour in *Nichiren*.*

It is safe to assert that the vast proportion of the believers know very little of real Buddhism. The *Karma* which only is real self, the something which formed our being and governed our actions, that *Karma* which only passed from birth to birth and life to life, that this alone is actual and all else uncertain, may well be a doctrine too difficult for any save those versed in the lore of metaphysics.

But the customs and manners incident upon this religion are interesting in themselves. At some of the most famous and much resorted-to temples the throngs of people on great feast days are astonishing; the eager crowd intent on pleasure, and incidentally on worship, may well surprise the Western mind trained to think and feel deeply on religious matters. That phase of human life is missed. The gay booths, the pleasant tea-houses, the weird music, the various attractions for the visitor to the temple, testify to feelings decidedly other than religious and spiritual; yet it is safe to assert that among the number they are few indeed who at an early hour have not presented themselves before the gods.

Most temples have three or more steps rising to the door by which is placed the box for alms of the faithful—though it is common to throw the money on the

*NICHIREN. Founder of sect of same name.

Buddhism

floor of the temple before the shrine—the worshipper ascends the steps, rings the bell as a signal to the deity and to claim his attention while he prays, claps his hands three times, and bowing his head reverently, he mutters at the same time in a low guttural almost inaudible voice, "*Namu Amida Butsu*," "Glory to Amida the Buddha" or "*Namu mio horen gekyo*," "Hail the true way of salvation, the blossom of doctrine." What it all means few care or seem to care to understand; even the priests themselves (and this is especially true in the country towns) know practically nothing. If you believe the doctrine you will be born thousands of times into a higher and better life, until finally you are absorbed in the everlasting arms of Buddha, is a statement quoted time and time again; but just what that means, few know or understand.

Is it any wonder then that Buddhism has lost its hold on the masses of the people, that thousands are drifting into Agnosticism and Atheism, that no new temples are being built, and mendicant orders increasing?

The Japanese are in need of a religion; they are essentially religious; but with a history of centuries of religious ignorance and blind idolatry behind them, they are necessarily slower to accept and assimilate a new religion, foreign to their habitual thought and understanding, than they are to accept worldly progress and advancement. But in religion as in other things the truth has its own power and brings with it its own sure reward; and the history of forty years of Christianity in Japan marks a page as brilliant for its successes and advancement as the world has ever recorded.

The real religion of Japan, and the only one indigenous to the soil and which has existed from time immemorial, is Shinto, "The way of the gods," or ancestor worship.

The origin of Shintoism and the various stages of development through which it passed can be little more than conjectured. That it must have grown out

of some of the many customs incident upon death and the place the dead were thought to occupy in the land of spirits or ghosts, there seems much reason to believe. **Shinto**

One thing may be assured, that Shintoism, since the days of compulsory and voluntary human sacrifices, has undergone great changes.

Among modern Shintoists the most important are the family, clan, and national cults.

In direct antithesis to Buddhism, which emphasizes the fact that man in this life is spiritually dead, Shinto dwells on the theory that death is only the spiritual life; and because this new life upon which the spirits have now entered lends to them a new dignity and power, it is assumed that they have become to an extent divine, and as such merit the offering of one's prayers; hence ancestral worship. They are also regarded as occupying their own spiritual place in the world, and in constant communication with those still in it; the idea of a heaven and hell, if conceived of at all, is absolutely different from that of any other form of religion.

That they are conscious, is plain from the fact that they require food and drink and receive the homage of men; yet because the spirits live and move and have their being in a world higher than this, they have become *Kami* or gods. At the great *matsuri* in memory of *Ieyasu Tokugawa*,* held in Nikko twice a year, a special shrine is carried through the street, and enclosed in a second shrine which though also small is large enough to enclose the first. Before this specially prepared food known as *Shinsen* is offered amid great ceremony and ritual as becomes things offered to the deity. Special clothing and purifying was formerly required, but it does not appear that this was necessary on all occasions, indeed the household gods are seldom if ever so honored; almost any food eaten by the family

***IETASU TOKUGAWA.** First Shōgun of Japan.

Shinto

may be offered, and the custom of setting apart a portion of the daily meal is everywhere seen.

The *Kamidana* found in all true Shinto families have no images or ornaments and no symbols, only a few *Gohei* or strips of paper upon which are written the names of deities. In some shrines there is a veiled sanctuary—a *sanctum sanctorum*—in which only the *Kannushi** may look, but after all it contains perhaps nothing more than a mirror into which the pure-hearted may gaze and behold an ideal self, free from the contaminations of a naughty world.

The custom of *O'harai* (purification), performed at stated times during the year, is a peculiar one, and physical as much as spiritual purity seems to be an essential; anything on the body which may in any way harbor or encourage impurities is scrupulously erased. This is specially noticeable in temples of nature worship. No deity could be approached until the suppliant had first cleansed himself, and this custom, though becoming less rigid, is observed in the home as well as in the temples.

How many gods are worshipped in Shinto it would be difficult to conjecture; yearly the number must fluctuate with the veneration in which the person deified is held, though thousands never change. Neither does it depend on the life of the individual so much as the conditions or circumstances which caused his death. This is notable in the case of the death of the Viscount Mori Arinori, the late minister of Education, who irreverently pushed aside the curtains of one of the shrines of *Ise* with his cane. Shortly afterwards he was assassinated by a fanatic; the murderer was cut down by the guard, but so peculiar was the change in public sentiment that almost at once people began to regard the assassin as a saint, and daily pilgrimages were made to his grave, odes composed in his honor, and incense offered before his shrine as though he had performed a service commendable to the nation. The

*KANNUSHI. Shinto Priest.

same is true of the forty-seven *rōnin* who committed suicide after avenging the death of their lord. Shinto

Laws long ago dead or forgotten regulating burial were very rigid; to-day however Japan, as other nations, conducts such services to suit the individual taste. There is no fuss, no loud wailing or lamentation, only a quiet friendly behavior as might become an ordinary event.

On one occasion the writer was an honored guest at the funeral services of a Shinto friend. A few paid mourners indulged in some weird music—a funeral dirge,—interspersed with short exhortations by the *Kannushi* to the spirit of the dead; a little cake and tea served by the wife of the dead man, and that was all. The *Gohei* with the man's posthumous name was written and hung in the *Kamidana*, and the last rites of the man had been performed.

But *Gohei* are not confined to the *Kamidana* alone. They are to be found on sacred trees, in paddy fields, by wayside shrines; they are in reality a vehicle for the deity. As one walks in the country, everywhere by the roadside little stone images with votive offerings of little baby bibs, etc., are found and invariably the *Gohei* hangs there also. The devout stop long enough in passing to offer a short prayer to the god there enshrined, for protection during the day or journey. To the initiated these are signs of a people deeply religious, waiting for the time when the true light shall be revealed in all its fullness—as it is being revealed in their midst.

Time, that changer of all, will bring it here also; Shinto can no longer satisfy the people growing up and being educated in modern learning to-day. An enlightened people will look for a religion which will further enlighten; that movement has already begun, and as time goes on the old religion will die, as a noted Shinto priest said "Not so much because Shinto was no good, but because they had found a better one in Christianity."

CHAPTER IV

CHRISTIANITY IN JAPAN

Opening of Japan

The year 1853 was a memorable one in the history of the "Sunrise Kingdom." Commodore Perry with his squadron of American war vessels anchored in the waters of Tōkyō Bay, and neither threats nor prayers had the slightest effect in inducing him to depart till something of the purpose and mission for which he had come had been accomplished.

Whatever honor attaches to the first discovery or successful adventure, belongs to the United States, Japan would, no doubt, in a few years have made some effort on her own part to break away from her isolation and solitude, but it was Perry's hand which oiled the machinery to open the way for first negotiations with the *Shōgunate* with a view to creating a market for American commerce. This was not accomplished without some difficulty; the foreign powers could not appreciate the position the young Emperor filled in the hearts and lives of his people; and this disregard on their part tended to antagonize the great *daimyo*. Moreover, scenes of intolerance on the part of foreigners and exacting demands for indemnity for any and every offence, were sufficient to keep the relations always strained. The "Christian Times" bears witness to the fact that much of the trouble was caused by actions which would have exasperated much less sensitive people than the Japanese.

Both Perry and others who sought for treaties supposed that all such, made through the *bakufu*,* and

signed by the *Shōgun* as *Tycoon* or *Tai-Kun*, would be of national character, and binding upon all; and it was not until 1863 that the United States and the Powers leagued with her, awoke to the fact that such treaties were not strictly binding, and that the Emperor was not, as was supposed, merely the "Spiritual Sovereign" of the nation, but also the actual ruler. Fresh negotiations were at once begun, which ended in Yokohama, Kobe, Nagasaki, and a few other places, being thrown open to foreign trade. In those towns where extra territorial privileges were granted, foreigners lived in a little kingdom of their own. The foreigner was expected to live in what was known as the "Settlement."

The year 1869 witnessed the great struggle of a nation for its rights, the right of a people to set their Emperor on the throne, which they believed to be his by divine right. The *bakufu*,* the Tokugawa house and supporters, were overthrown, the Emperor brought out before his people, the capital moved from Kyōto to Yedo, as Tōkyō was then called, and the government established. He has lived in Tōkyō ever since; a wise ruler, a far-seeing statesman, revered by his people.

Civil War

Japan had moved; it was but a step, fraught with many misgivings, and red with the blood of her sons; but it was a step in advance; she has never since moved backward. The last fifty years of her history have been epoch making; the world has witnessed nothing like it before; the most optimistic would hardly predict any such future scene. Not the United States, with all the greatness of her wealth and intellect, her brilliant successes and hopeful promise, has achieved in a century what Japan has done in fifty years.

But we must turn back a page or so to discover what Christianity was doing at this and subsequent periods. That Christianity was in Japan long before the day of the Rev. John Liggins and C. M. Williams, the first missionaries of modern times, is known to every student of history.

The Jesuits

*BAKUFU. Shōgun's Government,

Francis Xavier, the apostle of the Jesuits, landed in Kagoshima about 1549 A. D. and began that remarkable missionary labor, which, strange to relate, numbered in one century more than a million converts, among whom were many of the noblest blood in the land. Nobunaga, the then reigning *Shōgun*, a most unscrupulous man, seems to have assisted the Jesuits in their work. That he was strongly opposed to many of their methods, and especially their apparent desire for political control, is evident; though why he favored them is not quite clear. His successor Hideyoshi was a man of a very different type, who looked upon the growing influence of Christianity as dangerous in the extreme and set himself vigorously at work to uproot it. Much persecution followed and thousands suffered; but at his death in 1598 much better things were hoped for by the Christians.

Tokugawa, who succeeded him as *Shōgun*, was a cool, cautious statesman of the first order, one who bided his time, worked silently and skilfully, and struck only when he was ready, but his blow dealt destruction all around. Not Nero in the height of his power was more merciless and cruel than this great man of Japan. In 1603 he issued his famous edict against Christianity, which stood till the present era, in which he gives the Christians "not a foot of soil to rest on" and he calls "heaven and earth and four seas to hear and obey."

The
American
Church

In 1859 Rev. John Liggins and Rev. C. M. Williams, American missionaries, landed in Nagasaki; but internal troubles were already occupying the minds of the people at home, and the Civil War of '61-'65 sadly crippled and depleted the Church's finances, and Mr. Liggins returned to America, it is said for lack of support. The General Convention of that year passed a resolution to give Bishop Boone of China jurisdiction in Japan, but at the same Convention the proposal to elect a separate Bishop was defeated.

The first Christian service held in Japan after the landing of Perry, was held in the house of Townsend

Harris, Consul General and later Minister, a Churchman, and was conducted by the Chaplain of U. S. S. Powhatan. The house was formerly a Buddhist temple, and the idols were still standing outside the house during the occupancy of Mr. Harris. Christianity was still under a ban, and books given by the missionaries and others were returned with a sharp reproof for wrong doing. Open preaching was forbidden, and anyone suspected of being a Christian was arrested. Bishop Williams was reinforced by the arrival of Dr. Schmid in 1860, but little more than the study of the language could as yet be accomplished. So little in fact that not until 1871, when Rev. A. R. Morris arrived, did we get beyond Nagasaki. Mr. Morris, however, began his work in Osaka.

Meanwhile other nations were awaking to the fact that here was new ground for missionary enterprise; the various protestant societies of America, the C. M. S. of England, the French Roman Church, followed in quick succession. Bishop Williams calls '63-'64 a "time for gathering out stones and briers, removing prejudices and false impressions." But signs were not wanting that the conditions were improving.

**Other
Christians**

Some of the *daimyo*, at least, were preparing for whatever good the coming of the foreigners had in store for them. Dr. Verbeck writing in '65 says: "The people are eager after foreign books, and it is my firm conviction that, but for the edicts against Christianity, the Bible itself would be translated before this day. The Japanese are an enquiring race with a good deal of common sense, and are apt to learn."

In '66 Mr. Williams was consecrated Bishop of China with jurisdiction in Japan, and almost immediately appealed for three men. In the following year the Japanese government gave permission to its young men to go abroad to study, which was encouraging in that it showed that some of the prejudices were giving way. In view of this a request was made to the United States Government to use its good offices for the repeal of

**Bishop
Williams**

**Persecu-
tion**

the law making Christianity a capital offence. The reply is not very encouraging, but "if the prospect is favorable . . . will endeavor to have disabilities against Christianity removed."

The year '68 was not very encouraging; the Bishop wrote that he intended removing his place of residence from China to Japan with the hope that some Priest may be moved to offer himself if only to keep him company. In his report he says: "I have only the sad, heart-sickening report to make that our Church has not a single representative there and we are doing nothing to establish the Redeemer's Kingdom in that most interesting land." Meanwhile Christianity was making much progress, though the Church was a lag-gard, and perhaps this very fact aroused fresh hatred and opposition. For two or three years the edict seems to have been a dead letter, but in the beginning of '70 persecution broke out afresh. In Nagasaki the Governor summoned the Christians and told them that unless they renounced their religion, they would all be deported. Appeal was made on their behalf by the most influential people, but the orders had come from Tōkyō and these efforts proved abortive. Eight hundred families were called upon to renounce their faith; they replied they were born Christians and would die so. Much hardship was endured by many, and the number of those deported during those few weeks was nearly 5,000; their destination was not accurately known, but it was said that they would be scattered over parts where Christianity had never yet reached.

In '71 and '72 the mission was strengthened by the coming of Rev. Messrs. A. R. Morris and G. D. B. Miller, who settled in Osaka and began the study of the language and did a little school work. Mr. Morris speaks at that early date of the Emperor's visit to Osaka, the opening of the railway between that city and Tōkyō, and of the progress already made in the Empire.

The place of Christianity was undergoing a change in the minds of the people and much encouragement and satisfaction was given by the circulated report that the law against Christianity had been repealed by special decree of the Emperor; this however on investigation was found not to be so. Many were still suspicious of the new comers and new order of things, and though there were those among the higher classes who privately became Christians, and who had unbounded confidence and trust in the future progress and growth of their country, there were also many reactionists among the men of influence, and much trouble was experienced. "There must be disturbance," wrote the Bishop; "progress only comes through disturbance." How true that is; every field is red with the blood of the men who have died in the cause. "The blood of the martyrs is the seed of the Church."

Dr. Laning was appointed in 1873 and began the first Christian hospital in the Empire, now so well known as St. Barnabas' Hospital, Osaka. It was a red-letter year, not only in the Church, but also in the internal and national life of the Country. At its close we find Bishop Williams holding services in his private chapel, surrounded by Morris, Miller, Quimby, Blanchet and Cooper. We also find Government schools being opened and a system of co-education introduced, with equal privileges for advancement and promotion to all. It was well voiced in the opening sentence of the decree, "The way by which every one can establish himself and find means for support, and prosper in his occupation and life; this life requires no other than to better his living, to widen his knowledge, and increase his power to work."

In 1874 Bishop Schereschewsky was appointed to China, and Bishop Williams made Bishop of Yedo or Tōkyō, a position he held till 1889. From '74 on the work was largely one of construction; schools were opened or enlarged, churches built and hospitals

Advance

**Bishop
Schere-
schewsky**

begun, and as much as possible done to make up for the laxity of former years. Sunday Schools in Yedo are most encouragingly spoken of. The fine attendance, the eagerness to learn, and the general attention given by the children as contrasted with the foreign child, make it seem a season when the clouds had entirely disappeared from the horizon.

On Trinity Sunday Blanchet and Cooper were advanced to the sacred order of Priests. Almost immediately after Blanchet began a boys' school which has since grown into that fine institution of learning now situated in Tsukiji and known as the *Rikkyo Chu Gakko*, or St. Paul's College. Cooper, thinking of the opportunities and responsibilities of the Church, says: "When before has a nation casting its idols to the bats and to the moles knocked so loudly at our doors?"

**Education
for
Women**

Mrs. Quimby had also opened a school for girls which had developed and grown into a like success, so much so that in '77 when Miss Pitman (now Mrs. Gardiner) arrived, that school also was moved to Tsukiji, its present location, and its name changed to St. Margaret's, the *Rikkyo Jo Gakko*, which to-day has its graduates all over the Empire.

Miss Eddy had also opened a girls' school in Osaka which had proved no less successful than those in Yedo; and St. Agnes' School, long since moved to Kyōto, is to-day the result of that great effort, but small beginning, in those days when faith shone bright and "hearts were brave again." How few of the many visitors who come and go now realize what it cost to make those fine modern schools what they are to-day; how few realize what it still costs.

Mr. Griffith, in speaking of the education of women, only a little while later, in his "Mikado's Empire," says:—"The importance of the new education of Japanese girls cannot be over-estimated. The civilization will never take root in Japan until cultivated and planted in the homes; and to secure that end the

thorough education of women is a necessity. In this good work American ladies have led the way. By them the Japanese maiden is taught the ideal associations and ordering of Christian homes, a purer code of morals, a regenerating spiritual power of which Buddhism knows nothing, and to which the highest aspirations of Shinto are strangers." How true that is, one has only to visit the schools to-day to discover for oneself; and if still a doubt remains the sceptic has but to visit a few of the Christian homes to be convinced of its truth. Is anything more important, or is anything likely to give greater results, or be farther-reaching in its influence on the moulding of an Empire than the education of its women? and education without religion is at best a negative quantity anywhere, but necessarily so in Japan.

In 1882 the Board of Missions discussed the question of Episcopal jurisdiction, which seems to have come before the Church in Japan, and much correspondence resulted; the Church was however advancing, and growing, and steadily preparing for closer unity. In '87 the foreign Committee of the Board of Missions commended the efforts of Bishop Williams and others in drafting canons, etc., looking towards the erection of a Japanese Church. Bishop Poole, of China, the English Bishop, died in 1885. His successor Dr. Bickersteth arrived in Japan the following year, and very soon Bishop Williams and he were in correspondence over the erection of a Japanese Church.

In the early part of '87 a committee which had previously been appointed by the Bishops submitted to a delegate conference, consisting of three from each society, the canons, etc., for their consideration. Foreigners and Japanese met separately to discuss the draft presented and much heart burning was felt by some of the foreigners as to the results; but the Japanese showed a desire to be guided by proper

**A
Japanese
Church**

leaders, a cordial understanding was manifested, and the most pessimistic was compelled to confess that the Japanese were much better able to govern themselves than they had been given credit for.

Its Name

The question of a name for their new Church was a difficult one, and many fears were entertained, all of which proved groundless; it is sufficient to say that "*Nippon Sei Kō Kwai*" was finally decided on, which, whatever other meaning may be pressed into the words, has come to bear but one for the Churchman of Japan, viz;—"The Holy Catholic Church of Japan." Laus Deo! It was a crucial time in the Church's history. Dr. Griffith says in the Independent, "The average man in Japan has no religion. Shall it be Christianity? It will not be Buddhism. The reform Buddhists are trying to furnish their countrymen with a new religion. Alert, keen, not over scrupulous, they will doubtless have a neo-Buddhism ready. . . . They will Buddhize Christianity if they have the power and opportunity. It is no cry of an alarmist. The missionaries in the field say that now is the vital moment, and they are right."

The danger is not past, but as the Church grows stronger daily, the native religions grow weaker. No one realizes this more than the wideawake Japanese. As far back as '82 the Osaka "*Nippo*" says:—"Shinto never had religious power over men's hearts, but it is simply a system of honor and respect paid to the Imperial family. Shinto is imperfect as a religion and its influence is limited to the ignorant of this and past ages. Year after year it is declining, and it will altogether disappear. The reason is evident: it is imperfect as an education; it has had no teacher like Buddha, no disciple like Sakya, no Christ like Christianity, and no sacred writings; only tradition."

Bishop McKim

In 1889 Bishop Williams, who had been in the missionary field since 1866 and had borne the burden and heat of the day, felt that with advancing years,

increasing responsibilities, and poor health, together with new demands, he could no longer administer so large a field, and resigned. Rev. John McKim, who had been in the field for thirteen years, was selected by the General Convention of 1892 to succeed him. Mr. McKim was eminently fitted by temperament and disposition, knowledge of the people, language, and executive ability, to follow in his steps. He was consecrated in New York in 1893. For fourteen years he has guided and counselled his clergy and diocese with a firm master hand; the pleasant, courtly gentleman, the far-seeing statesman, a father alike to Priest and people. No truer or better compliment could be paid than that said of him by one of his native Priests: "There are in some Dioceses many quarrels and various leaders, but here the Bishop is the only leader and there are no quarrels."

The General Convention of 1898, taking account of the growth of the Church and the size of the Diocese divided and made a separate Diocese of Kyōto, but no Bishop was then elected. The House of Bishops in 1899 elected Rev. Sidney C. Partridge, who for nineteen years had labored in the China field; a man with a world of experience of people, and the gift of tongues. Dr. Partridge was consecrated in Trinity Cathedral, Tōkyō, on February 2, 1900, the Feast of the Purification of the Blessed Virgin. No greater sight has been witnessed in Japan, with seven Bishops and eighty Priests in line. Bishop Partridge began his work at once. He has had to face opposition from within and without, and to solve problems of the most difficult character; but the work has grown and prospered under him and will prosper. New churches are being built, new work is being opened and, what is most important for the spiritual life and being of the Church in Japan, a new spirit of reverence and love for holy things is beginning to have some place in that Diocese. If the Japanese lack reverence it is not because they are naturally

**Bishop
Partridge**

irreverent, but because they were not taught reverence in previous years. Bishop Partridge is doing a quiet, but much needed work in his Diocese, and, because for the greater honor and glory of God, he will succeed.



RT. REV. JOHN McKIM, D. D.
Bishop of Tōkyō

CHAPTER V

TŌKYŌ DISTRICT—TŌKYŌ CITY

Trinity Cathedral—Trinity Divinity School—St. Matthias' Catechetical School—St. Paul's College—School for Chinese—St. Luke's Hospital.

There is probably no city in the habitable globe which has experienced the same amount of change, advance, or progress during the last half century as Tōkyō, the capital of Japan. Very few indeed, among those who visit it oftenest and who learn somewhat of its geography, its customs and manners, its lights and shadows, seem to appreciate the fact that except in religion, its government and political life is, after all, very much the same as other cities.

To be sure it lacks the English omnibus as a means of conveyance, but it possesses the American street car; and in addition to this it has what is to be found in none of the great western cities, a complete system of water ways which lead to almost every corner of the city. Boats of all sizes and shapes and for every conceivable purpose ply up and down and in and out through the various windings of the canals during every hour of the twenty-four.

Streets teem with busy life and activity; here is the ubiquitous peddler filled with all the politeness and suavity of the Oriental; here on the steps of some temple, hidden behind his canvas sign, is the sober-faced fortune teller anxious to throw a horoscope for the guileless; here some lazy begging priest rings his little bell and recites in guttural tones some unin-

Tokyo City

telligible verses from the *O'Sho*,* understood by none, but through which he hopes to receive a little money; here the ever-obliging, efficient policeman, standing by his little "*Koban*",† is ever ready with his little stock of English to aid you in any difficulty. Coolies jostle each other and return good-natured banter; they seldom quarrel, though the salutations sometimes given and returned are not meant for drawing rooms. Tōkyō in this respect has certainly nothing resembling the Occident, though interesting in the extreme to one who would study nature first hand.

In the midst of all this busy life, this mad rush for some place in the front rank of the world's army, the Church is quietly advancing, unassuming, unostentatious, yet piously doing the work She is meant to do.

Between the American and English Dioceses in Tōkyō no lines of demarcation have ever been drawn, the Bishop of Tōkyō (Dr. McKim) having refused to recognize the English authority there. Bishop Bickersteth of the English Church agreed to build no Cathedral. His successor, Bishop Awdry, has however a church (Trinity), known as the "Pro-Cathedral."

TRINITY CATHEDRAL

This church was built by Bishop Williams and almost ever since has been used for both Japanese and English services. If a cathedral is intended to make the pace and set the example for diocesan work, this one surely is one of the best to be found. With the exception of the Russian Cathedral, this is the finest in the city; and its work is entirely in keeping with its size and beauty. One hears the cathedral chimes morning, noon, and evening, and the sound of the *geta** on the pavement tells one of the many feet hastening to the House of God. Though it has a special congregation of its own, it is largely a student church, lending itself on the one hand to the work of St. Paul's College, and on the other to St. Margaret's School.

*O'SHO. Buddhist Scripture. †KOBAN. Police box.

**Trinity
Cathedral**

Matins and Evensong are said daily for the students, and there is a noonday service in English. As one enters this fine church one is impressed with the sight of perhaps 200 students, men on the right and women on the left. It is truly an inspiring sight and those who care little for foreign missions ought to attend some of those services and hear the hearty singing, the responses, the earnest careful attention given to the short ten minute addresses, and then return to wonder why they gave so little for missions or whether the Church was doing nothing for the youth of Japan.

The influence of this church upon the student life of those two schools is like the current of some mighty river pouring its waters into the broad sea. Why is it so many who visit Tōkyō find so little time amid their manifold duties of visiting Buddhist temples and Shinto shrines to visit this church at such times and worship God in His own House? What an encouragement it would be to those who are doing the work there to find some Christians of a different race joining with them in praising God.

The regular parish congregation, of which the Bishop is rector and the Rev. I. Tagawa curate, numbers about one hundred and forty. Here all the regular societies to be found at work in any well organized parish at home have their place; Sunday School, Bible classes, parish meetings, all working in the usual way. Trinity is never likely to grow into a great parish,—the student life is too strong and too nomadic for that,—but its influence will be all the stronger on this account; and to-day there is probably no parish church in the whole jurisdiction doing more for the general uplifting, morally and spiritually, than this one. Excepting the long vacation, almost every night during the week sermons and religious addresses are delivered by the Clergy, either foreign or native, for the benefit of the students; and the increase of Christianity among

*GETA. Footwear; clogs.

the pupils of both schools is no doubt due in a large measure to them.

TRINITY DIVINITY SCHOOL

Trinity Divinity School

This school trains the clergy for the two American missionary jurisdictions in the *Nippon Sei Kō Kwai*. Few colleges can look back upon a career of such usefulness and profit; few have turned out men who have done more credit to themselves or the Church to which they belong. It ought to be said right here that much misunderstanding among those who should know the conditions existing here has prejudiced this institution. In the Introductory Chapter of this book something of this has, we trust, been made clear.

The old system of two years' study, one year's experience and trial, followed again by a second two years' study to complete the course, has all been changed. It was good enough in its day and generation, and did excellent service, but no longer could serve altered conditions and times. The change gives the school the standard and rank of the best government schools in Japan.

In 1905 Bishop McKim applied for and obtained a license to conduct a *Semmon Gakko*, or technical school. This license gives people confidence in its standard of education, and indeed unless it had this standard of learning and efficiency the *Mombu Sho** would not grant such a license. There is only one disadvantage; the schedule may not be changed without the consent of the Department of Education; but the advantages are many. Its students are exempt from conscription for military service—no mean advantage to the Church where every man is needed for Her own firing line. Every student must be at the least a graduate of a Middle School, ranking with St. Paul's College; and its faculty may confer degrees, recognized by the Government, upon the students

*MOMBU SHO. Department of Education.

who fulfill the requirements of the faculty of the school. The old course of four years has now been extended to five, divided into two periods of continuous learning. The first covers two years of instruction in Hebrew, New Testament Greek, Advanced English, Logic, Psychology, Sociology, Pentateuch, Synoptic Gospels and Acts, Old and New Testament History, Church History to the Council of Arles, and Systematic Theology (Introduction to the Creeds). The second or main portion of the course, a period of three years, covers the present work, now done in four years. Graduates of high standing are given post-graduate courses, to whom degrees may be given after writing a thesis on some subject assigned by the faculty. There is also an advisory committee of three Japanese Priests without whose consent no one may enter the school.

This movement for the higher education of the Clergy was found necessary because of the advance made in government and other schools, and the need of an educated ministry to cope with such conditions. The advantage of having one school for both Dioceses is evident to all; the plant is quite equal to the requirements, and the cost of maintaining a separate faculty is saved to the Church.

The question of the advisability of one school for the whole *Nippon Sei Kō Kwai* has often been suggested, and it is a fact that the advantages would be enormous. The American Bishops favor and have advocated such a measure. The Church at home has often wondered why such a change and combination is impracticable and people have criticised where criticism was unjust, misplaced, and uncalled for. Questions have been unkindly asked, which bore or seemed to bear reflections on those in charge of the work, and who are entirely familiar with the conditions which prevented the fulfilment of this most desirable object.

Twenty years ago this school was just starting out with its two students in a little room in Tsukiji. To-

day there stands a fine modern brick building, library, class rooms, offices, rooms for teachers, and a class of students as well equipped to begin their work as that of most schools, and with as much ability and zeal for the promotion and furtherance of Christ's Kingdom among men, and as much knowledge of the doctrine and worship of the Catholic Church, as any seminary can boast of.

ST. MATTHIAS' CATECHETICAL SCHOOL

St.
Matthias'
Catechet-
ical
School

St. Matthias' *Dendo Kwan*, or Catechetical School, is the result of an effort made about four or five years ago to meet the demand for more workers than the Trinity Divinity School could supply. The entrance examination to this latter institution was stiff, very stiff, and though not more strict than was necessary for an educated ministry, it kept out many good men, for whom the Church has ample use, but whose education would not admit them to Holy Orders. There seemed to be a place for such a school and results have abundantly justified the venture. Men graduating from this school may never aspire to Holy Orders but remain as assistants and catechists in such places as the Bishop may order.

Another great advantage of the younger school is that the students receive their entire education in the vernacular, an enormous advantage over the translation system, especially to men who have had no training in any foreign language.

The course covers two years, Old and New Testament Exegesis, General Church History, Theology, and Evidences, with whatever extras the time allotted will allow. The men from this school have filled a great need and are an acquisition to the ranks of workers in the Church.

ST. PAUL'S COLLEGE

To understand the history of St. Paul's College, or the "*Rikkyo Chū Gakko*," we must go back to 1874

and the days of Bishop Williams. The school began in a little house in Tsukiji with Messrs. Blanchet, Cooper, and Newman as teachers, and with five students, and is the oldest Christian school in the Empire. To-day (1907) it accommodates 550 students with 31 teachers, two of whom are foreigners. In 1876 Mr. Blanchet reported 33 pupils, three of whom were boarders. In 1878, during one of the great fires in Tōkyō, St. Paul's among others was entirely destroyed, and for a year the work lay in abeyance. At the end of this time the Bishop built a new school across the canal from the present dormitory, and opened it again under the same name.

**St. Paul's
College**

In 1880 Mr. J. McD. Gardiner arrived in the field, and, besides taking charge of the school, immediately began the erection of a new building on the site of what is now St. Luke's Hospital. In 1887 St. Timothy's mission school in Osaka was discontinued and the pupils transferred to St. Paul's, together numbering 72. At the same time the standard of the school was raised to make it correspond with that of an American College. "This was the period when Christian teaching was welcomed by the Japanese people generally. As a consequence the various mission schools were in a flourishing condition and found no difficulty in securing students or in propagating Christian teaching. After awhile, however, a reaction set in and the enthusiasm for Christianity began to die out. A wave of strong nationalistic sentiment swept over the whole country. Mission schools soon began to feel the influence of this change in popular sentiment. The fact that they were under foreign control, and that the method of instruction was foreign, created a strong prejudice against them."

The fever of sentiment was so strong that St. Paul's was compelled to change its curriculum, the school was made to correspond more with that of the national schools, and Mr. Gardiner gave over part of the management of the school to a Japanese headmaster. The

**St. Paul's
College**

change was no doubt a wise one; foreign education, however good, could not meet the demands and necessities of the country and the times, and the spirit which induced the authorities to give way to national reformers is the same spirit which has made the school the success and given it the reputation it bears to-day.

In 1891 Mr. Gardiner resigned, but in order further to promote the progress of the school, it was decided that a new building with better equipment was necessary. In 1894, however, the old building was destroyed by an earthquake, and the school transferred to the parish-house. Money was raised at home and new buildings erected. Further changes were made a year later; the school was divided, the lower part becoming a regular middle school, while the English department was moved to another section of the city. In 1897 Rev. Arthur Lloyd was made president, but it still labored under the disadvantage of not having Government recognition.

In 1898 this was brought about and a license to establish a recognized middle school granted. This granted exemption from conscription, as well as other national educational privileges, and the number of pupils at once advanced to 130, and in 1899 to 230. Already the school had gained the reputation of being one of the best schools in Tōkyō.

The year 1900 marked a crisis in the history of private mission schools. The Minister of Education issued an order which seemed to be aimed at such schools and threatened to be their ruin. It read, "It is of utmost importance to carry on general education independent and apart from religion. Therefore in public schools or private schools under government recognition, even outside of the regular curriculum, no religious instruction may be given nor religious service held." Many schools at once returned their licenses. But, as St. Paul's had never done more than to make religious instruction compulsory to dormitory students, Bishop McKim and Mr. Lloyd communicated

with the Educational Department to discover first if religious instruction may not be given in class rooms outside of school hours. Finding no objection to this, it was wisely decided to continue the present status of the school, as being a much more efficient way of propagating Christianity, than if again reduced to a mere handful of pupils. No obstacle has ever been placed in the way of religious instruction, and much more is being done to-day to teach and inculcate Christian truth than at any time in the history of the school.

In 1903, Rev. H. St. G. Tucker assumed the presidency, with a school roll of 400. The present license allows of 600, but to-day the school is overcrowded with its 573 pupils, and the crying need is more room, and the shame is all the greater because the need is great. The Church needs the very best school it is possible to make, in which to propagate Her doctrine, and shed Her influence on the nation. The country Clergy need such a school to which their students and catechumens graduating yearly from the country schools may be sent for higher education, and where religious influence will be felt and religious teaching given. For this reason there ought to be a "*Kōtō-gakko*"* department which would be the means of holding the students for two more years.

Mr. Tucker has advocated this scheme again and again. "It takes our first four years to make them Christians," he said, "and just as soon as they become Christians they graduate into higher schools, and we lose our influence at the most critical time in their lives." As an example of this, the percentage of those who became Christians in the fifth year class last year, was three-fifths, and the present year the percentage promises much greater. This of course refers only to the students living in the dormitory where they have regular religious instruction, and must attend daily morning and evening prayer in the Cathedral.

What is needed is a dormitory to hold 300 students,

* *Kōtō-gakko*. Higher School.

**St. Paul's
College**

and Mr. Tucker hopes such a building may come in the future. It is not disparaging other presidents to say the school was never so popular or efficient as at present.

Mr. Tucker is a young man eminently fitted both by education and natural temperament for the position he now fills. It is no sinecure to guide and rule a school of such dimensions. Almost all the Clergy of the Church to-day are men who got their first lessons in Christianity at St. Paul's, and in the future the need will be even greater than ever. Bible classes are conducted by the President and Christian teachers of the school, by many of the Clergy and students from the Divinity School.

Much has been said in reference to this school. It is hoped people from home visiting Tōkyō will be interested sufficiently to pay it a visit and learn for themselves what it is doing.

Until now the school has been hampered by insufficient equipment. Last year a fund of \$9,000 was raised in the United States and with this a new class-room building is being erected, which will add greatly to the efficiency of the school. Dormitories are still needed, and it is hoped these may also be given at no distant date.

SCHOOL FOR CHINESE

During the past year the number of Chinese students studying in Japan has increased so rapidly that it is said there are no less than 10,000 of these at present in the Tōkyō schools. These Chinese students present a difficult problem. Stubborn, not amenable to discipline, and shockingly immoral, their condition has caused much anxiety and heart burnings on the part of those who were in any sense responsible for a betterment of conditions. Those responsible, however were unable to cope with the needs; first because they did not understand the nature of the Chinese, and secondly because they could not speak their language.

During the spring of 1906 a letter from a committee of the missionary community of Shanghai called the attention of the Tōkyō mission to the condition of Chinese students in Tōkyō. After consultations with the secretaries of the Chinese Young Men's Christian Associations in Tōkyō, it was decided to appeal to the Board of Missions in New York for an appropriation to start a school for Chinese. This appeal was granted.

School for Chinese

This school began after the Chinese New Year in February 1907. Mr. Waung, a graduate of St. John's College Shanghai, and formerly principal of Mr. Huntington's school in Ichang, has been engaged as a teacher. There are also several Japanese teachers and the scheme promises to be a success. The plan is to give a three years' course in elementary subjects such as will prepare the students coming from China to enter the various Japanese schools.

In connection with the school there is a dormitory where Christian students make a home, and thus form a centre for Christian work among their own people.

The purpose of the school is of course to do something to ameliorate the bad conditions now existing among the Chinese students of Tōkyō. A Chinese Priest as teacher and pastor lives among the students in the dormitory. The whole is under the Rev. H. St. G. Tucker, president of St. Paul's College.

Much is hoped from this school, and by God's blessing much will result from this work, for both the Church in Japan and the Church in China, and through them both, the whole Chinese Empire.

ST. LUKE'S HOSPITAL

It would seem incredible that in a city of nearly three millions of people, among whom are several thousand Christians of all denominations, there should be but one Christian hospital. The missionary field has scarcely another instance of neglect to minister

**St. Luke's
Hospital**

to the physical needs of a people, like this in Japan. Institutions of almost every kind are in abundance, but to the Church only belongs this great honor of not only supplying spiritual aid but also ministering to bodily suffering.

St. Luke's hospital stands within the bounds of the old foreign concession now a concession no longer, and daily scores of people come and go from its doors in peace and comfort.

Some fourteen years have now passed since the first building was erected, and great changes have been experienced; but the St. Luke's which adorns the old corner to-day is so unlike the former both in appearance and equipment as to be almost unrecognizable. It is a fact that any hospital, to do efficient work in Japan to-day, must keep abreast of the times, both in the personnel of its staff and in its equipment. No one studying the progress this hospital has made during the past seven years will doubt the quality of the staff, though the equipment still leaves much to be desired.

For some years prior to 1900, (the year of Dr. Teusler's appointment) the hospital had been closed, and the task of reopening it and putting it on a working basis was truly gigantic. It was necessary to establish a hospital that would be permanent and maintain the highest standards of excellency. "The work must show itself progressive, and no legitimate opportunity be neglected to make its name known throughout the Empire as a first-class institution." Only in such a way could the hospital hope to be self-supporting and attain its desired object.

It is a fact, as we have shown elsewhere, that many people are reached by the Church through their physical ailments who could never be reached otherwise: sympathy and love, care and attention, bring their own reward everywhere, but how much more so when coupled with teaching of the love of Christ, the real Physician of souls. Many cases have come under

our notice, and the influence is being more widely distributed as the capacity of the hospital increases.

**St. Luke's
Hospital**

During 1901 the growth had been so rapid that the old building could no longer accommodate the needs, and the work of enlarging was at once begun. A drug store was built for outside trade, operating and sterilizing rooms added: the first step towards the achievement of years of plans. St. Luke's had had many difficulties, accompanied by failures at times, but this first step seemed to show that it was on the high road to progress and success.

In 1902 a training school for nurses was begun. The course covers three years and the students receive such instructions in the various branches of medicine as are thought necessary by the Doctor; lectures are given daily and such practical demonstrations as are necessary to ensure success. The superintendent, Miss Araki, received her training in the United States, and a more capable, efficient woman it would be difficult to find.

Nearly six years have passed since the hospital opened, and from a work unknown and with little or no reputation to favor it, it has grown into a large institution employing four native physicians, a dispensary superintendent, two drug clerks, a school of nurses, and several servants. The dispensary attendance numbers from 40 to 50 patients a day, and a short service is held in the waiting room every morning, consisting of collects, New Testament reading, and short religious instruction.

This work is under the Rev. K. Tagawa, who has the assistance of Mr. Kawakami of the Divinity School. Mr. Kawakami will make the hospital his special work; visiting sick patients, answering questions from those in the dispensary, and as far as possible keeping in personal touch with any who may become interested in Christianity, after they have returned to their homes, or putting them in the hands of the resident missionary to be given further instruction.

**St. Luke's
Hospital**

Recently the two old wards were enlarged to double their capacity, and special surgical dressing rooms and diet kitchens attached. Another operating room was built and reserved for abdominal and such like operations; the old operating room is now used for septic cases, but to meet modern methods it was necessary to have two separate operating rooms for the hospital. Later a charity ward with six beds was opened down stairs, with separate bath and toilet rooms attached; this brings the present capacity of the hospital to about forty-four patients. A new sterilizing plant to supply sterilized water and steam in the operating rooms, and an electric plant for lighting the building, were added last summer. The hospital expects to come into possession of the adjoining strip of land, which is to be used for the new wards; these will be built to take care of twenty charity cases each, and will be equipped with all the best up-to-date hospital appointments.

The hospital for several years has been self-supporting, so far as actual running expenses are concerned. There is already on hand a *part* of the fund necessary to build the new charity wards, but about ten thousand dollars are still needed to complete the buildings. The hospital is full of patients; in many cases applicants are refused for lack of space and ward rooms.

There should be at least eighty rooms, and the earnings of the work can be made to support that number; therefore, all that is needed is funds to build the additional wards. The income is derived from the board of private patients, surgical fees, the pharmacy, and Dr. Teusler's private practice, with an allowance of \$1,000.00 from the Board in New York.

Dr. Teusler says, "I think we are justified in saying that never before has the outlook been so bright and encouraging; I trust that we may have the privilege of enlarging the hospital properly to meet the growing demands which are daily being made upon us." Truly a modest demand! to minister daily to God's poor, to heal the sick, and tell them, during the healing, of a

**St. Luke's
Hospital**

Savior's love, His Incarnation, Death, and Resurrection; to shed some spiritual light and health into the soul blind to the soul's need, to make children of God and heirs of eternal salvation; for this and more the Church begs in vain for ten thousand dollars.

All sorts and conditions of people are treated; rich and poor, sailors, soldiers, merchants, policemen, traders, students, and coolies are represented.

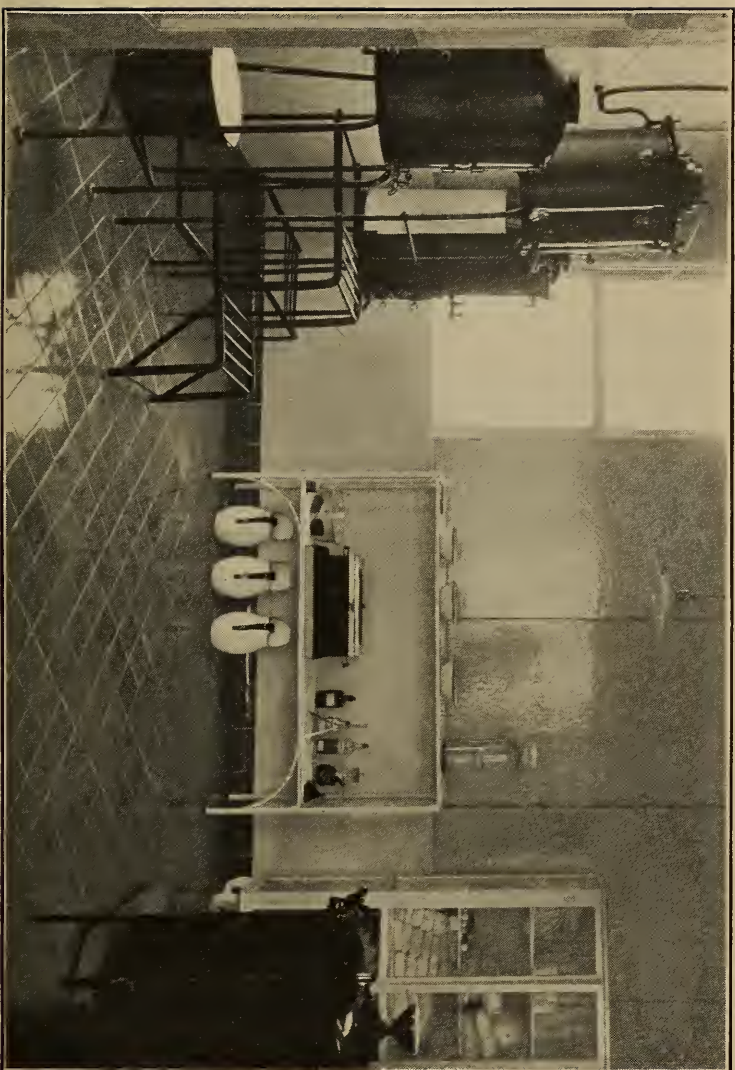
The Doctor gives a story which should not be omitted here. "A Japanese woman, well on in the meridian of life, was brought to the dispensary for treatment. On examination it was found necessary to put her in the hospital for treatment, and she remained under our care for six weeks. During that time it was found she had worked as a sewing woman for years in an English family of Christian people. The mistress had persistently striven to bring her to Christianity, but without success; in fact so strong was she in Buddhism that she frequently left the room if the subject of Christianity was introduced. When in the ward she, like the other patients, attended prayers and instructions, and, day by day becoming more familiar with the routine of the hospital, she realized more fully from the practical example about her, the true significance of the work. From being opposed to a word she finally asked for instruction, and before leaving the hospital was an eager listener and searcher after the truth. A few months later she was baptized and to-day is as strong a Christian as she had once been a Buddhist."

How many such stories may be told; indeed almost every Priest in the field can bear witness from personal experience to just such examples as this.

No doubt the needs and work of this institution are only partially known by the Church at home. There must be many, aye scores, who are just waiting for such opportunity to place a memorial to some loved one laid away in a little "God's acre." Here is the opportunity, to build a ward, or endow a bed, which

**St. John's
Asakusa**

shall keep green for all times the memory of child,
parent, or husband, and bestow lasting good on the
Church and Her work in Japan.



STERILIZING ROOM, ST. LUKE'S HOSPITAL, TOKYO

CHAPTER VI.

TŌKYŌ DISTRICT—TŌKYŌ CITY PARISHES

Shinkō Kyokwai—St. John's, Asakusa—All Saints', Kudan—Christ Church, Kanda—Grace Church, Kojimachiku—St. Timothy's, Hongo—Holy Comforter, Kihonbashi Ku.

Shinkō Kyokwai, or "True Light Church," is an off-shoot from Trinity Cathedral parish. The present location was the home of the first work begun by Bishop Williams, now fully thirty years ago. After some time the Bishop felt that this was a poor location and moved to the present site in Tsukiji; the building then used, being small, was allowed to remain, and in it mission work was carried on which at length developed into the present parish of the "True Light." It is the oldest Christian building in Tōkyō, though the Church has little cause to be proud of it, except for the noble work it accomplished in saving souls and enrolling them among the saints of God.

Mr. Sugiura, the Priest, is one of the older Clergy. His work is in an extremely difficult neighborhood, and he holds the reputation of being the hardest worker in the mission; were it not so, or were he a less energetic man, no congregation could have been kept together or drawn a new hearer. Yet in those years no less than 375 persons have become members of Christ and children of God in this little building, which ought now to be supplanted by a new church, and put on exhibition in America for the benefit of those who give nothing to foreign missions. How ashamed people would feel seeing it and thinking of

the zeal and love for Christ a man must have who worked fifteen years in such a place.

Located near the church are the barracks of the Imperial Guards, and one of the features of its congregation is to find a fair sprinkling of soldiers in attendance, not a few of whom are Christians.

A fine effort is being made to gather money for a new building to replace the present curiosity. A small fund is already on hand, and with a new church, a new future opens before this parish in which one may well look for greater results than ever before. The district is one in which the Church ought to be strong and take advantage of the opportunities lying before Her. May God send those faithful souls their heart's desire speedily.

ST. JOHN'S, ASAKUSA

St. John's Asakusa

St. John's Church is situated in the very centre of the great Buddhist locality of Tōkyō. If any congregation can be said to carry the Light for Christian faith and worship into the heart of the enemy's camp, that honor must be given to this church. Asakusa is the Tōkyō home of the Great Kwannon, the goddess of mercy. This was once a male deity, but at some period in its existence changed its sex.

Few places are better known to travellers and sight-seers than the Asakusa native bazaars, temples, theatres, and show places; and how few turn their steps to see the temple of peace and righteousness; yet few churches have done more for the moral and spiritual uplifting and upbuilding of its people than this poor little structure and the men who have filled its pulpit.

It was begun as a mission of the "Shinkō Church" more than twenty-five years ago by the Rev. B. Cooper during his term of years in Japan. Asakusa was by no means a restful place, as was speedily discovered, and the Church led a very nomadic life for many years. After Mr. Cooper's return to America,

Bishop Williams himself ministered to its needs and for a few years all went well.

In the big fire of '86, however, its building, with many others, was consumed in the conflagration. This greatly lessened the ardor of the Christians, but in a year a new church was built and the Rev. K. Seita given charge. From then until now the church has occupied a necessary and important place in the general life of the district. Mr. Seita died last year, lamented and loved by his own people and by all who knew him. A man from the humbler walks of life, educated at the middle school and Trinity Divinity School, he was one of nature's noblemen, one who lived near his Master and loved his neighbors. His was a loss the Church could ill afford, though she may rejoice in that one more of Her sons is enrolled among the Saints of God in the Church Triumphant.—*Requiescat in pace.*

Mr. Seita was succeeded by the Rev. P. Daito, a young man from the Divinity School in Tōkyō, who later went to the Philadelphia Divinity School. He has taken up the work and is vigorously and manfully carrying it on in the footsteps of his predecessor. The congregation is drawn from the business and working classes, and is an evidence of the Church's power to do work among people whose labor calls for 365 days in the year.

Many will remember that this church was partially destroyed during the riots resulting from the dissatisfaction over the Portsmouth Peace Conference. This ought not to be taken as an attack on Christianity. The Asakusa park is a play-ground for some of the worst element in Tōkyō, and on the day of the rioting they were being preached to by a good brother whose zeal was much greater than his discretion and common sense. He took this occasion to abuse the riot and praise the Conference for what it had done. The passions of the mob had already been terribly excited, they were bent on mischief without really knowing

**St. John's
Asakusa**

why. St. John's church was near, it was the home of the "Prince of Peace." But they did not know the Prince, as somebody remarked, and how then could they know His dwelling? It was finally saved by the police, but not before considerable damage had been done it. In a little while however, it was repaired and again in use, and the result is that much sympathy has been directed towards the church and its work.

A year ago clubs for men and girls were organized with a view to bringing a class of young people heretofore untouched into contact with first the social and later the religious and spiritual life of the Church.

Much is being done among the children. The Sunday school, always a great feature of the work in Japan, has as many as can be properly taught, and from them many are brought to Baptism. The influence of the children reacts upon the home life, and in not a few instances the children have taught the parents and brought them to the Church.

Mr. Daito looks forward hopefully to the time when his church will be self-supporting, the great aim and object,—and the most laudable—of the Japanese people.

ALL SAINTS, KUDAN

All Saints' Kudan

All Saints' church, in the centre of the student district of Kudan, was begun by the Rev. E. R. Woodman nearly twenty six years ago. The Rev. T. Cole and H. Page were also at different times in charge. About ten years ago the Rev. A. Lloyd took charge, organized it into a parish, and made it the center of his Christian work among the students of our English school in that neighborhood. It would seem to be the special property of the president of St. Paul's College, for when the Rev. H. St. Geo. Tucker succeeded Mr. Lloyd as president of St. Paul's he also succeeded to All Saints' Church. This is a great mistake; the president of St. Paul's is too busy a man, and the distance is much too great, to allow him to do justice to himself or his congregation.

The work has been for the most part carried on by people from Tsukiji who could only give a part of Sunday to the congregation. In consequence the congregation has suffered from a lack of pastoral care, attention, and training. Now this is not the fault of a man, or men, or system, or plan; it is the result of growth, and of calling upon *one* man to do what ought to be done by several. Still there are many among its congregation strong and intelligent in the faith.

It can however never be more than a church with a student congregation; there is little more than dormitories to be found in that neighborhood; but it ought to be a valuable work among the students of Kudan in the future. There is here a great opportunity. Year after year there come to Tōkyō from all over the country Christian students to study in the larger city schools. This church ought to be equipped to look after these and build them up in the faith. Instead it is handicapped by having no resident pastor and a church building which threatens at any moment to fall down on the heads of the worshippers.

This parish needs a new church and needs it now. A plant of liberal dimensions should be built, so that some accommodation could be made for the students: just such a plant as Mr. Welbourn appealed for his work among the University students in Hongo; and a man who can devote all his time to the work. If some one would put \$100,000 in the hands of Bishop McKim for student work in Tōkyō, somewhat of the need might be accomplished.

During 1906 Miss L. Boyd has taken up work under Mr. Tucker. Her work among the women promises to be a success, and the assistance she will be in keeping Mr. Tucker informed of what he can best handle in shortest time, will be of no small moment.

The Church's influence among students is like sowing seed broadcast; it springs up and bears fruit everywhere.

CHRIST CHURCH, KANDA

Christ
Church
Kanda

Christ Church is situated on the edge of the Kanda student district, not far enough in to be able to do direct work among young men, and not far enough out to be in the real family quarter. This is not due so much to bad judgment in purchasing ground as to the various changes which have come about in the district during the past ten years. This, like most of the older work, dates back to the days of Bishop Williams whose work was chiefly in Tōkyō.

The present Priest, Rev. A. Minagawa, is now in the ninth year of his pastorate, which might be called nine years of prosperity. The work has taken on new life and the parish is greatly encouraged. A new church has been built on a site purchased some years ago, and now that its position has been finally located and fixed, it is only a matter of steady work to build up a strong parish.

The effects of the war were greatly felt in this quarter, perhaps because of the great student population, and the first year of war was well nigh ruinous to the work. But proper steps were taken to counteract influences hostile to the Church, and the result was most satisfactory; in a short time the conditions became normal again. It was found that the Church could do much more among the people in the way of assistance after the war, and all signs of bitterness rapidly faded before the sympathy and comfort extended by the Priest, and which in time was destined to bring great reward.

A class of people never before touched have been influenced to study the claims of Christianity. "*Busshitsu*,"* says the Priest, "is rampant in my district; but we are killing it, and in its place is growing a desire for Christianity which this church is endeavoring to supply." Here is also a fine Sunday school and men's club, each doing excellent work in imparting Christian knowledge and education. Mr. Minagawa is a force-

* *BUSSHITSU*. Materialism.

ful, clear preacher, who has something to say and knows how to say it.

GRACE CHURCH, KOJIMACHIKU

Some time about 1886 or 1888 a woman worker opened a class in the Kojimachiku district of Tōkyō, with the object of interesting students and others in the study of the Bible. This class grew until it became known as the Bible Club. In 1888 Miss Aldrich, now in Kyōto came to the field, and began her work as associate. Together much more could be accomplished, and new friends could be added to the gradually widening circle, now giving such great promise of future possibilities; so that when the Rev. J. Thompson Cole decided to open regular *dendo* (mission) work, he found a goodly number acquainted with Christian teaching, and a fair foundation already laid for future building. He named the Church "*Hakuaisha Kyōkwai*", as Grace Church was then translated, and which it retained for many years.

Grace
Church
Kojima-
chiku

Among the people interested in the success of Grace Church were Miss F. Watanabe, now Mrs. Ishii, and Miss H. Tsuda, names well known in the Japanese Church, who began Sunday school work among the pupils of the district. Mr. Cole put his heart into the work. It is on record that he was a hard worker, and the mission increased rapidly. Miss Suthon came out in 1890, and was a very valuable addition.

It was felt, however, that Nibancho, the old location, was no longer suitable, and the *Kogisho* was moved to Gobancho, Kojimachiku, and finally established itself.

In 1892 Mr. Cole returned to America, and Rev. J. Ambler succeeded him and carried on the work for three or four years, or perhaps until his going to Maebashi in 1896, when Rev. A. Lloyd took charge. Towards the end of the year, Rev. J. S. Motoda was given charge of the church; a union which has re-

Grace
Church
Kojima-
chiku

mained unbroken till now, and under which both Church and parish have been greatly blessed.

In 1898 a new site was selected for a church in Nibancho, Kojimachiku, containing 246 *tsubo** of land, on which stood three small buildings, which were remodelled and made into a dwelling for the Priest in charge. In the meanwhile the parish has grown so rapidly that Dr. Motoda, who had also many other Church duties to perform, found an assistant necessary, and Mr. T. Matsushima was ordained to the diaconate to help him. A year later he was made Priest, and practically took over the parish work, Dr. Motoda retaining only nominal charge.

In 1901 a beautiful brick church, designed by Mr. J. McD. Gardiner, was built, and consecrated by Bishop McKim. This church was given by Mr. S. P. Smith who for some years had been advisor to the Japanese government, as a memorial of his wife who died in Japan. The money was given through Bishop C. M. Williams, a friend of the donor. In all, the church cost about Yen 15,000 (\$7,500). In 1906 Mr. Matsushima resigned, and Dr. Motoda, who is also head-master of St. Paul's College, again assumed charge of Grace Church.

This parish is perhaps the finest in the country, and though not entirely self-supporting, has always contributed quite largely towards its own support.

It fills a large place in the life of Kojimachiku, and might be called the fashionable church of Tōkyō. There is a great work, however, to be done among the better class of people to whom Grace Church appeals, and Dr. Motoda is eminently qualified, and ought to be the proper man to do it. Much more of his time will be devoted to this congregation in the future than in the past, and in very few years we may confidently look forward to this church becoming an independent, self-supporting parish.

Clubs for men and guilds for women are features

**Tsubo* is 6x6 feet.



ST. AGNES' GIRLS AT ARCHERY

of this parish. Dr. Motoda for years has been a recognized leader in both Brotherhood of St. Andrew and Y. M. C. A. circles, and no finer body of young men can be found anywhere than in Grace Church. The communicant list has passed the century mark, and the Sunday School and Confirmation class are gradually growing and increasing in numbers and influence.

Grace
Church
Kojima-
chiku

Dr. Motoda was for two years head of the Government school for training of candidates for the civil service; was selected as one of the Y. M. C. A. representatives sent to India and China to present the course of Christianity in Japan, and investigate conditions there; has also represented the Y. M. C. A. in the United States, and is a man of great power and influence among all parties in this country.

The present translation of "Grace Church" is "*Sei Ai Kyōkwai*".

ST. TIMOTHY'S, HONGO

The work of the Rev. J. A. Welbourn in Hongo is a special one for the benefit of students of the Imperial University and higher schools. No work is more needed than this, nor is there any work in the whole Empire which calls more for ability of a special kind. It ought not to be supposed, however, that such work calls for special self sacrifice or physical endurance; it does not. It simply calls for men who know men, who can go in and out among them, meet them on their own ground, in learning, common-sense, gentlemanly qualities, and desire to further and enhance the moral and spiritual lives of the men with whom they associate; they are gentlemen among many.

In the neighborhood of Hongo, there must be more than ten thousand students, eager to learn, eager to be taught, scholars seeking more light and knowledge from any one with ability to demand their respect. For many years this work was wholly neglected, in the first place for lack of necessary funds, and secondly

St.
Timothy's
Hongo

for a man to put there who could devote his whole time to the students. It has been evident for years that here was a great opportunity. The fact that a chapel practically built by the contributions of students and ministered to by an Unitarian native pastor was Sunday after Sunday, and week after week, filled with young men seeking after the truth, that truth which could not be gained from the lips of that man, was sufficient to cause heart searchings on the part of those responsible for the future of our Church in that neighborhood. Much was being done by the parishes in the vicinity, but their own parish work was of primary importance, and hence only a fringe of this great need could be touched. The Rev. B. T. Sakai, through some friends in America and with the consent of Bishop McKim, was able to raise some money for university settlement work; and on his return opened a "*Doshi-Kwai*," a sort of "fraternity house," for the benefit of the students. Classes have been organized and such work as seemed wise to Mr. Sakai. He being only a Deacon, it was felt that, if the work was to be done properly, a Priest was a necessity, and sometime in 1903 the Rev. J. A. Welbourn was also sent to take up part of the student work.

The chapel was in Mr. Welbourn's house and Mr. Sakai assisted him at the services conducted there. Their work, though on practically the same lines and with the same purpose in view, has never been entirely connected; each has his own classes, and exerts whatever influence he can in his own way on the class of students he can best attract to him. The system has some disadvantages, in that there is lacking the perfect unity so necessary for complete success; but it has the advantage of each one being independent and able to do his own work in his own way, and precludes any opportunity of discord.

During the time of work there have been seventeen Baptisms and nine Confirmations. The pastoral work is done by Mr. Welbourn, besides which he estimates

that he has come in contact with about fifty students a week through classes and in other ways.*

During his furlough of 1905 he made an attempt to interest the college men of America, and was successful in raising \$2,000 towards a church for students. The interest taken by many eminent and well known people at home is a proof that when properly appealed to they will respond. Men prominent in educational and other important circles have put their names to the project of a "College Church" for Hongo, such as: Geo. W. Pepper (who proposed the scheme), Endicott Peabody, James L. Houghteling, Wm. J. Schieffelin, Robert H. Gardiner, Pres. Remsen of John's Hopkins University, Rev. Angus Crawford, Dean of the Virginia Seminary.

The project is to be worked up by the Secretary of the C. S. M. A., and with the endorsement given, it ought to succeed.

Colleges giving \$1,000 are entitled to a tablet in the church, and lesser amounts will be recognized in other ways. "Such a church" says Mr. Welbourn "will be a visible witness to a faith still living in American colleges, and will have a moral value in Japan." So it will, and let us thank God there are such souls who think enough of students, and know enough of the temptations of student life to lay aside their own work to think of a scheme which will benefit one, or lead one to a higher standard of living, or help one over the ditches and myriad pitfalls in the path of the student everywhere, but especially in Japan. But what an arraignment it is upon the Church at large that she should first send a man to propagate Her faith and teaching, and then ask a few college students to supply a building in which to do Her work.

It is the old story, "brick but no straw." The schools in Tōkyō are teaching the very best this country can produce in the way of brain, and the influence of

St.
Timothy's
Hongo

*The present parish community numbers thirty-three members, of whom twenty-two are communicants (1907).

St.
Timothy's
Hongo

such is far reaching; is it not so in every country? Why should it not be in Japan? And unless the proper support be given at the time when help is most needed and counts for most, the work must necessarily languish. Mr. Welbourn's chapel altar is in the "cup-board" for in this way only can he keep it from unnecessary irreverence. Just think of it! This Church of God with all its millions, cannot spare enough to build a church where proper services can be held in His Name. What is really needed is a plant and staff of workers who can send out into the country year after year, from the university settlement, at least one hundred Christian students: men who can and do occupy the finest official and social positions in the towns and villages in which they reside, and men who will not be ashamed to call themselves Christians.

Let us hope the Church at home will see to it that this work has not to wait till the American colleges can do what She Herself ought to do at once, and so give the people in whose care under God this responsibility is placed an opportunity of proving whether they are equal to the demand or no.

In connection with this work is the "*Doshi-Kwai*" under the Rev. B. T. Sakai. Mr. Sakai is well known in America, where he raised much money for settlement work among the university students, and in which he has been interested for some years. It is unfortunate that just when we hoped to get some information regarding his work, he should be suddenly taken ill and have to leave Tōkyō.

HOLY COMFORTER, NIHONBASHI KU

The Holy Comforter is probably the newest mission in this jurisdiction and certainly the most recent in Tōkyō; in a few years it ought to become an important thriving work.

In all Nihonbashi Ku* the Church has had no work for years, though there is not a more densely crowded

* Name of a district or ward of Tōkyō.

district in Tōkyō. Perhaps it was because men were scarce or afraid to tackle the old shell-back fish merchants and rough coolie laborers so plentiful there, or because of a desire for less odorous quarters; but for whatever reason, it was left to the veteran Jeffreys, amid his manifold labors of teaching English, to begin this work of saving souls in that crowded district.

In the early days, when the tide was at its flood, many who had received the truth from his lips and kindness from his hands in Sendai, had gone to Tōkyō looking for brighter prospects. He found them there, however, waiting for him, good men and true, and they rallied about him, helped support the work, gave their time, their confidence, their love and their prayers.

Whatever else might be said there is one bit of history which is well worth recording. The Church has few brighter spots in Japan than this little mission begun in the upstairs room near the Sui Tengu Temple. At first only a few students of English came, but as the work was not essentially English, these were looked after and taught by Alfred Sweet the son of Rev. Charles F. Sweet of the Divinity School, while Mr. Jeffreys devoted himself to the others. As many as sixty people often assembled there. Many of the younger people of Tsukiji came and lent a helping hand, and the first year's work was very successful, though it was still largely a student work.

An effort was made to break away from the student class, and work solely among the resident population; with this in view the *Kogisho* was moved north of Sui Tengu into a more attractive neighborhood, where better success is hoped for. The organist is a girl from St. Margaret's school; one of the Sunday school teachers is an old pupil of Maebashi days, when Mr. Jeffreys was teacher in the *Chū Gakko* there. The Server and church warden are from Sendai. "Our object," said the Priest, "is the diffusion of light in a dark place;" truly a noble one. This district sadly needs the care and oversight of a foreign lady worker

Holy
Comforter
Nihonba-
shi Ku

**Holy
Comforter
Nihonba-
shi Ku**

to take up missionary labors among the women and girls. The need is appallingly apparent, and like all other work in Tōkyō, returns are sure to come through patient teaching. It is still in its infancy, but well prepared, properly taught candidates will tell anywhere, and especially in Japan.

Classes of various grades have been started for students and the young people in the vicinity of the mission room, and once a week a lady from Tsukiji conducts classes among the women and girls and the class for this year's Baptism promises to be large. Much may be expected from the fine start made here.

CHAPTER VII

TŌKYŌ DISTRICT—COUNTRY STATIONS

Kawagoe, Sugamo, Urawa, Maebashi, Takasaki, Kumagaya, Tamamura, Utsunomiya, Nikko, Mito and its out-stations, Sendai, Fukushima, Aomori, Akita, Hirosaki, Odate

KAWAGOE

Kawagoe is perhaps the oldest out-station in this District and certainly it has the honor of having the oldest native priest in the two American Districts, if not of the whole Japanese Church.

In 1878 the Rev. S. Tai, then a catechist in Tōkyō, was sent by Bishop Williams to investigate around Tōkyō, and made the discovery that Kawagoe was a good place to plant the Church. Subsequently he, among others, made frequent visits for preaching services, and such other work as could be done in those early days.

In 1886 a regular catechist, Totsuku Rokusaburo, was installed, and began work under the care of one of the priests in Tōkyō. The work was greatly blessed; that year seven persons became Christians, Mr. Tai was advanced to the diaconate, and sent to take up residence in Kawagoe.

In 1889 a church was built on Main St., a regular parish formed, and vestry elected; unfortunately however, the big fire of March 1893, which swept the town, took the church with it. Outside assistance at once poured in, and the end of that same year saw a new church ready for consecration. It was a red-letter day for the Church: Bishop McKim, Rev. Messrs. Page,

Kawagoe

Ambler, Cole, Chappell, and Dooman, among the foreigners, were present; and most of them had, for short periods, had the priestly oversight of the parish.

In 1902 Mr. Ono, then stationed at Kawagoe as catechist but at present Deacon in Hirosaki, exchanged places with Mr. Kuwano the present catechist; both of whom had done, and are still doing, excellent work in their respective fields of labor.

Among the foreign ladies who assisted Mr. Tai from Tōkyō must be mentioned the Misses Perry and Gueppe. The first returned to America some years ago, the latter married.

Two years later (1903) the Misses Ranson and Heywood were sent to Kawagoe and with their woman assistant began work with Mr. Tai. The work done by these two ladies in the past four years, and also that undertaken for the future, is remarkable, and assures us that the effort being made to bring the Church before the people of that town and the outlying districts is sufficient evidence of their zeal.

A night school for sewing classes with a fair attendance has been in progress for some time, and many were brought to the Church through this medium. The new Kōtōjogakko,* recently opened by the Government will, no doubt make this work needless in the future. A kindergarten with twenty pupils, always a door-opener, has also been begun, and this in itself will afford all the scope necessary for work among women and children.

It is no less true of Japan than other countries that parents will warm up over the merits of the little ones, when otherwise they remain icicles to the stranger. A friend who was a conscientious physician once complained of the lies he was compelled to tell to mothers who desired his praises for their children. He disliked having to sing the praises and beauty of some of the most dirty-nosed little boys he had ever seen; but finally struck upon an idea. When asked "Now Doctor,

* Higher girls' school.

isn't he a dear?" remarked with much gusto; "Now that is a child!" Human nature is very much the same every where.

Kawagoe

Two Sunday schools are conducted, one in the church on Sunday morning before service, and one in the afternoon at the ladies' house.*

The Church is doing an excellent work in this conservative, slow, old-fashioned town, where prejudice was strong and not easily overcome. It is fast disappearing before the efficient work this fine staff is doing there, and it is not difficult to see self-supporting parishes at no very distant date.

Miss Heywood says: "The present outlook is very encouraging and there are great opportunities for work, not only in the town itself, but in the surrounding country, dotted with innumerable hamlets of farmers and peasants."

Work has also been begun in Minamiotsuka and Irumagawa, with weekly services, in the afternoon for children, and night preachings for adults. There is also a monthly meeting for women, conducted by one of the ladies. Lectures are given and the difficulties of the Faith explained. A Woman's Auxiliary has also been formed among the Christian portion of the congregation, and the place woman fills in the Church, and the part necessary for her to take, is made clear.

Altogether there are few more encouraging parishes, or finer, better-equipped staffs in the field, and from none may we expect better results.

KAWAGOE MATSUYAMA

St. Luke's, Matsuyama, is one of the missions of Kawagoe under the care of Rev. S. Tai. A resident catechist has been at work there for many years, and a great many Christians have been sent out from this little inland station. It can never become other than a feeder for the larger city churches, but this may well warrant the keeping of a catechist in a town where the Church

*The average attendance in 1907 was over 70.

Kawagoe
Matsu-
yama

has been established for twenty years. There is a little church there built by the Christians, which serves as church, parish house, and Sunday school room all combined. People move from such small towns so rapidly that the congregation of Christians never seems to increase, but the yearly classes of Baptisms and Confirmations are proof of the good work going on there, and many of the city parishes reap the benefit of the hard work done in Matsuyama.

The Church has a great influence in the town, and the catechist has the respect of the whole community.

SUGAMO: HOLY TRINITY ORPHANAGE AND SCHOOL FOR
FEEBLE MINDED

In speaking of the founding of this institution, Mr. Ishii says: "In the great earthquake of 1891 which devastated the two provinces of Mino and Owari, one of the great results of this tremendous natural convulsion was the production of a number of orphans."

Mr. Ishii was at that time a teacher in St. Margaret's "*Heiamjo Gakko*", in Tsukiji, where he had been for some time. The dreadful reports circulated by the newspapers gave cause for much anxiety. These little orphan girls were being bought and trained for immoral purposes, and questionable professions.

The papers among others were adding their influence to the power of prevention, and trying to find some way to avert such ruin to soul and body of these young children suddenly left without parental protection.

Mr. Ishii was inspired with the thought of rescuing these orphan girls from the hands of the slave dealer, to protect and educate them into Christian womanhood. With this in mind he resigned his position at the "*Jogakko*",* and proceeded immediately to the scene of the disaster. All was confusion, and there was all the difficulty to be met with incident to such a dreadful irruption; besides, his work was solely a

* Jo means girls; gakko means school.

venture of faith; as yet there was no preparation and no beginning.

Sugamo

A number of girls were gathered, and together they returned to Tōkyō, a house was rented in Take-nogawa, and the Holy Trinity Orphanage had begun. From time to time girls were added to the original number, until finally it had increased to fifty, as many as could be accommodated, and at times a good many more than it seemed could be fed and clothed. Sixteen years have passed since then; often there has been much worry and trouble; but the experiment has been a success.

Among the first girls received was one feeble-minded child, and to educate her was a grave problem. But the effort to do so drew Mr. Ishii's attention to the great number of such unfortunates and the need of caring for them. No such school had ever existed in Japan, there was no one to turn to for advice, but a real study of this particular branch of education was an absolute necessity, and with this intention and purpose Mr. Ishii twice visited America. Meanwhile the school had gained a reputation, one after another of these feeble-minded ones were sent to him until the present number amounts to about thirty. Indeed this great need has become so evident that gradually this side has been emphasized and become the more important part of the work. We know of no other such institution in the whole empire, and the number of such children is many; so that in the future no larger number of normal minded ones will be taken than is necessary to train for teachers in the school. "This important branch of education is so shamefully neglected by my country that I feel I am called upon to devote my life to this particular work," says Mr. Ishii, "while of other orphanages to take care of those of sound mind there are many."

Again, the enlargement of the school for the feeble-minded gives the other orphan girls a means of self support; they may become teachers, or nurses, or both; so

Sugamo

that the emphasis laid on the education of those feeble ones has proved to be a solution of the question: Has such an institution any place among the needs of the social life of the people? And the history of its existence is emphatic in the positive assertion, that it is of great importance and must commend itself to the people. Mr. Ishii's plan was to purchase a lot adjoining the orphanage and branch out by enlargement of the buildings, when something unforeseen and most disturbing happened which compelled him to change his plans completely, and even to move from the place. This was the building of the great arsenal of the War Department in that neighborhood; and a factory for the manufacture for the high explosives was also to be built quite close to the orphanage. This was disconcerting and annoying in the extreme. He therefore abandoned the idea of buying the adjoining property, and, though considerable expense was involved, moved to the present site in April of 1906.

There are now on the property bought in Sugamo a dormitory for girls, chapel, school-house, dining room, office; and a dormitory for boys and a hospital are also near. The old buildings had been moved, and remodelled on much better plans than those of the old days. When these new buildings are completed and equipped, there will be accommodation for seventy feeble-minded children, which means a great stride towards self support. This would also mean more inmates admitted to the regular orphanage.

At present (1907) there are about forty in that department, fourteen of whom are working in the school for the feeble-minded; but as this school grows, the demand for more teachers, nurses, and assistants will become greater, and because of the school this branch also can be increased.

There is at present in connection with the orphanage a school having a six-year primary course, a five-year middle school, and a two-year training in the education of feeble-minded children.

Mr. Ishii says, "For carrying on my work I have constantly received warm sympathy and generous aid from friends at home and especially in America. I do not see how I could have carried on my work under so many difficulties without such kind friends." No nobler work exists than this in all Japan, and there are few needs greater. One is often surprised at the great number of feeble-minded persons to be met almost everywhere. We are of the opinion that this is abnormal in Japan. Certainly it is a question for the psychologist, and an important one. From the days of Aristotle till now scientists have been attempting to explain the significance of mind and will; what are the mutual functions, and how they might be controlled, improved, etc.; but here is a study scarcely more than touched though it offers a wide field for investigation and research. Mr. Ishii is doing much to solve it in a practical way and by personal contact and experience.

Besides all this, these children under his care are being taught the Christian faith and each year there have been enrolled among the Church's children a fair percentage of the inmates of this home. Mr. Ishii and his attractive and most estimable wife are among the very salt of the earth. She was Miss Watanabe, daughter of Baron Watanabe of the Emperor's Household, well known in America as the very capable head of the Bancho "Young Ladies' Institute," since abandoned. This school and institution should have the support of all charitably-minded people for that work alone, but also because it is a Christian institution, owned and ordered by Christian people whose aim and object is to teach those little ones in the right way and enroll them among the children of Christ's flock in His Church.

Since writing the above we have had the privilege of visiting the institution and of seeing and judging at first hand what is being done. Mr. Ishii was expecting us and was waiting to show us over the school.

Sugamo

The children are separated according to mental conditions and ability to understand. Each child has a separate teacher as guardian at hand to assist in teaching the pupil to control and exercise the senses.

Here is a little feeble child trying unsuccessfully to run a pencil along a groove in a straight stick, but he finds it too difficult, for the pencil constantly goes off at an angle. On another form is one trying to drop square blocks of wood of various sizes into holes made to fit them, but he also finds it too hard and screams in his rage at finding he cannot do it. Here is a revolving wheel on which various colors are painted to test the sense of sight, another for the nerves; and so it goes; and all this time the teacher is gently controlling the child and teaching it patience. Never a cross word, never an unkind word, never an impatient movement. It was a lesson of love and kindness to us which we wish many more could see and understand.

All the machines for testing, etc., used in the school have been made by Mr. Ishii himself. In the upper grades of the school are those who have been cured, or almost so, and the look of intelligence on the faces, the pleasant smile and bow to visitors, gave evidence of their changed condition. Some had been nearly complete idiots when taken to the school, others epileptics of the worst form, but now well or almost so. We confess to going around for some days with a lump in our throat as we thought of those little souls and of the faithful kind soul who has given his life to shed some ray of light and knowledge into those of others. Mr. Ishii has been mother and father in one to those orphans; he has gone hungry himself to feed them, and scantily clad to clothe them comfortably.

Thank God those days are past; the Church will allow that no more, we are quite sure. They are God's children, remember, and "whosoever giveth a cup of cold water to one such shall in no wise lose his reward."

URAWA

Urawa is a pretty town about fifty miles from Tōkyō on the main line to Sendai and the north. It is a pity that so few of our Clergy and Church people from home stop off on their way to Nikko to see some of our small parishes dotted along the road.

The Mission at Urawa was begun about ten years ago by the Rev. A. Lloyd, then President of St. Paul's College, Tōkyō. Mr. Lloyd is a remarkable man, wonderful in many ways, and the money he expended year after year in mission work was entirely unknown except to those who profited by his bounty, until his resignation from the mission staff. He was followed by the Rev. Charles F. Sweet, Professor of Theology in the Divinity School, Tōkyō, as Priest in charge, and the Rev. W. H. Smart, Deacon, now of Fukushima, was sent to take up his residence. With this combination the work, good though it had previously been, increased steadily each year. Mr. Sweet went out for Sunday services, and at other times when possible. There was no church in those days but only an old tumbled-down place which, by constant patching, had been made to do duty for some years; it soon became evident that this old shack could no longer be used for services, and a movement was set on foot to build a new church building. In this Mr. Smart was assisted by many of his friends both at home and in Japan, and the end of the year saw a pretty little church erected in Urawa. Those whose privilege it was to attend services there still speak of the reverence and order, and the plain-song services so beautifully rendered.

The first three years witnessed thirty-six adult baptisms, and a few more confirmations. Mr. Smart was most successful also in putting the Church on a friendly footing with the official class of the city. Mr. Smart was removed to Fukushima two years ago, but a native catechist was installed in his place. The church is the only Christian building in the city.

MAEBASHI

This mission was begun by the Rev. H. S. Jeffreys eighteen or nineteen years ago, when he was an English teacher in the Maebashi Middle School. He had opened Bible classes for those of his students who cared to study the Bible, and these grew so popular and gave such promise that he finally decided to hold service and "preach to the people" who came to his house.

Numbers increased, and St. Matthias' mission was started and thrived to the extent that when Mr. Jeffreys left the school there, the Bishop sent the Rev. J. L. Patton to take up regular work in the town. Things were not easy in Japan in those days, and almost any excuse was sufficient to make trouble for the Church. Mr. Patton's dog, it is said, bit somebody, and the feeling grew so intense that it was thought wise to move him. The Rev. J. Ambler succeeded him, but at that period the Irvingite doctrines were in the air in Japan, and he embraced them.

The Rev. I. Dooman followed, and soon after him the Rev. James Chappell, under whose vigilant care the work took an upward turn, a new life seemed to spring up among the people, the seed took root, grew, and thrived. Land was bought, with a house for the foreign Priest, and a new church built. Mr. Chappell stayed there five years and, when he left for his furlough his place was filled by the Rev. Charles H. Evans, the present incumbent. This fine work is still being vigorously prosecuted, and it would seem to possess a life and prosperity never before known; though he feels, as most men do in the mission field, that there is much to be desired. Mr. Evans has the assistance of his very efficient wife, and also of Miss Clara Neely, and Mr. S. J. Kitazawa, his catechist. No work needs a finer staff, and this has been called the "Banner Mission." They well deserved the credit of noble work done, and desires accomplished for the cause of sound Church teaching in Maebashi. The writer, after four years of labor with Mr. Evans'



S. J. KITAZAWA

present catechist, wishes to place on record his appreciation of the noble life and work of this good man. One needs no truer friend or gentler companion; he is second to none in the Nippon Sei Kō Kwai, as a trustworthy and conscientious catechist.

Maebashi

Mr. Evans says the great difficulty in Maebashi is the extreme indifference to religion of any kind; it is an irreligious community, and temples are neglected and allowed to fall into decay. The sound of the morning drum calling men to the meeting with the gods, falls on unheeding ears; people are too busy to pray, materialism has swept the country and province.

Then again life is a serious problem in this district; there are no great riches, no manufactories or great enterprises. Life is a struggle, and actual existence is in many cases precarious. There is no time to worship, and people will be anxious over the morrow no matter what assurance they have of Divine guidance and protection. After all it is the old story, by no means confined to Japan, and when these conditions change the millenium will have come.

This mission, like most others, has a fine Sunday school, and the future looks bright for the Church in that way. With an enterprise remarkable in Japan, Mr. Evans has had a parish paper running for some time, which is doing successful work as a medium of evangelization. We believe this to be the first of its kind in the Church.

Other religious bodies have done much in this town and province, notably the Congregationalists; Dr. Nijima, the Apostle of Congregationalism, came from this province. Much of their work is self-supporting. The future is bright and hopeful; the past year (1906) many young business men were gathered in, and the infusion of new blood has worked wonders.

During the past year also certain afternoons have been devoted to classes in English for the police. These are men specially selected by the Chief of Police because of exceptionally good character perhaps or

Maebashi

advance in police science, and a two or three year course in English is the reward. This year five men were baptized from this class; and not only this, but the kindness and courtesy of the police department have done much for the Church, besides placing the workers on very pleasant terms with a class of officials whose influence is enormous for good.

The out-stations of Maebashi are Takasaki, Kumagaya, Tamamura, with Myogi and Torii where live a few scattered Christians, and to whom the Priest in charge ministers as often as possible.

TAKASAKI

This is a garrisoned town of about the size of Maebashi, and an important railway center. There is a catechist stationed there, and the work is over twelve years established. Commercially, this town is more important than Maebashi, and the aggressive and progressive character of the people is in striking contrast to many of the other towns.

For a short period Miss Wall lived in Takasaki, but with this exception no other foreigners have lived there. The Catechist is a good, hard-working man, and doing his best, but there is no church building there; and working in a *Kogisho*, under the most favorable circumstances, is not always conducive to good results. Such an important place ought to have a foreign Priest. The people are rough and in a way coarse, but very kind-hearted and hospitable, and to know them is most important for the Church in that province. If a foreigner could live there for a short while only, it would give the work a great impetus.

Mr. Evans has given Sunday afternoon lectures on moral and religious questions for the purpose of drawing the younger men of the place. His expectations have been fully realized; not only young men of the town, but also soldiers from the garrison have attended, and even many of the older people have been attracted by his teaching and much good has resulted. The

chief object for which they were intended, that of getting to know the people, has been accomplished. This is in many instances of more importance than a knowledge of the language. Once the people can be known and understood, the work becomes fairly easy of solution. With a church building this would be a promising field, and it is to be hoped Mr. Evans may be given a church for his Takasaki people.

Takasaki

KUMAGAYA

Kumagaya is about two hours' ride from Maebashi, and is a nice compact town of about 15,000 persons, in which a fine work is being done amid fine prospects. A disagreeable discussion a year ago impaired that real harmony for which the work was noted. Mr. Evans, however, has gone in among his people, discovered the sore spots, and hopes to heal them in a little while. The new church will be a great factor in assisting a settlement, and this parish's life will go on as before. Baptism and Confirmation classes have always been large here, and the Priest feels that there is reason for supposing that they will not fall below those of former years.

Kumagaya

This is by no means a wealthy town, nor are the business prospects above normal; yet the Church has grown and advanced, where others have gone down. The present catechist, Kuwada San is one of the best men in the field, earnest, faithful, zealous, consecrated. It is to be hoped that Mr. Evans can long retain the services of such a man, under whom the future of almost any church is secure.

TAMAMURA

Some years ago an article appeared in the "Spirit of Missions," under the caption, "People who had a mind to work;" it was written of Tamamura. The Christians were not possessed of many of this world's goods, but they desired a church in which to worship God, and set themselves to work and built one.

Tamamura

It isn't Gothic or Norman or of any other style famous in architecture; no "chimes sound forth from its ascending spires or music swells the breeze." It is purely local in its design and fashion, and "lest we forget" "great oaks from little acorns grow;" and we doubt not the earnest prayers and praises which have ascended before the throne of the Eternal Father have been as acceptable as any which go up to Him. The work has been slow there for many years, but signs are plenty to show that this slow pace is not the advance of decay. This is only one among many of the smaller towns which seem to languish for awhile and then break out and burn with a glow and fierceness never seen before.

Myogi, with a few scattered Christians, and Yorii, are visited occasionally, to administer to the flock and give such spiritual encouragement and assistance to those who live there as is possible in short visits.

UTSUNOMIYA

The first beginning of work in Utsunomiya more than sixteen years ago was made by the Japan Missionary Society. But after a few years, in which some difficulty was experienced, it was turned over to the American Mission, and a regular catechist installed. For three years work went on steadily, and it seemed as if much was being done, when suddenly all the Christians moved away from the city. The catechist became discouraged, and under these new conditions many other places became of much more importance. The catechist was removed and the first period of the Church's work closed. Four years later the Church, having a man to spare, again opened the work there, but after a year the catechist resigned his position, and once more the place was abandoned.

About three years ago, Rev. K. Ban, a Priest, was sent to Utsunomiya and since that time the work has gone on steadily. Mr. Ban found two families of Church people, and this nucleus furnished plenty to

occupy him. It says much for this beginning that from each of these families, one man went to the Divinity School in Tōkyō to study for holy orders; certainly a worthy offering. Mr Ban found many children who had learnt something of Christianity, and through these gained entrance to the homes, with the result that some of the families became converts.

Utsuno-
miya

Some also came from the Methodists, studied and were confirmed that year on the Bishop's first visit. For all such people who have been baptized with an insufficient knowledge of what the Church of God is and teaches, Mr. Ban opened special classes. They still continue and much is expected from them.

The present congregation numbers ten communicants, several baptized and preparing for Confirmation, with twenty-two children in the Sunday school, all of whom it is hoped will bring their parents to the church.

This town is one of the finest on the railroad to Sendai, and it is the junction for Nikko; many will remember it well. It is a busy thriving town, very progressive, and has very little Christian work in it thus far. The future however looks bright and secure. Mr. Ban deserves great credit for the patience and success of the past few years.

NIKKO

Who could write up Nikko and do it justice? Who could describe its natural beauties, waterfalls, temples and works of art, and come even near the truth?

The Japanese have a saying:—"Don't say Kekko (beautiful) till you have seen Nikko." No traveller would think of leaving Japan till he had paid it a visit and no one could say he had seen the "gem" of the Empire unless he had seen this. This is no place to write any description of this famous town, and almost everyone who has visited Nikko or read of it, is familiar with the stories of the Saints Kobo Daishi and Shodo Shonin, and the miracles performed through

Nikko

their prayers. Mr. Mitford says: "It is difficult to do justice to its beauty in words. I have the memory before me of a place green in winter and cool in summer; of peaceful cloisters, of the fragrance of incense, of the subdued chant of richly robed priests, and the music of bells; of rich designs, harmonious colors, and rich gilding. The hum of the city outside is unheard here."

The shrine of Ieyasu Tokugawa, first *Shōgun*, is perhaps the finest in Japan, and among the finest in the East, and has to be seen to be properly appreciated. Ascending the fine stone steps between two tall rows of cryptomeria, through the stone *torii*, and past the five-story pagoda on which are painted the twelve signs of the zodiac, one enters the courtyard in which are kept the utensils of war, ceremonial dress, etc., of Ieyasu, as well as the religious vestments worn during the services in his honor, and the sacred white pony for the spirit of the departed to ride. One ascends a flight of stone steps and enters the exquisite "*Yōmei Mon*," with the pattern on the pillar purposely carved upside down, lest the perfection of the whole should incite the fury of the Gods, and bring misfortune on the House of Tokugawa.

To reach his tomb one has to ascend two hundred stone steps to a hill behind the oratory, and there one finds the tomb, shaped like a small pagoda, made of bronze, and of a peculiarly beautiful shade of color produced by an admixture of gold. Certainly a more beautiful, peaceful, quiet spot no one could desire. It is a place in which one will pause to muse over the grandeur of the nature and works of God, and one's own littleness, as well as to breathe a prayer that the light unknown to him in this world of trouble and sorrow may be granted to the soul of that great man in the place to which he has gone.

And just at the foot of the hill and in sight of this mausoleum is the little "Church of the Transfiguration," built by Bishop McKim about six years ago as

a summer chapel for foreign visitors and Japanese alike. Each Sunday and Holy day the Communion was and is here celebrated and the prayers and praises for blessings received and hopes for the future are acts of "special intention."

Nikko

The native Christians during the first couple of years were confined to the summer guests, servants, etc. But during the past year Rev. Mr. Ban has had constant work there, and the result is that a little band of Christians numbering about twenty have been gathered and an independent work which they themselves support has been commenced.

A preaching place was rented in the village and on Sundays and other evenings special preaching and teaching services were conducted for those who cared to listen. Holy Eucharist and Matins were still held in the church in the upper village (Ire-machi), but which was too far to attract others than those already interested in Christianity.

These morning services, however, have always been well attended and have done much to make the Church known in Nikko. Before this church was built, little could be done among the people. After its building the Bishop put the services during the summer under the charge of Rev. H. S. Jeffreys one year, Rev. R. W. Andrews another, and Rev. E. R. Woodman another, during their summer vacation. But little more than conducting services and teaching Sunday School could be done during the short time. Some discoveries were made however, and one or two old Christians who knew nothing of those services were "routed out," people who have since done yeoman service for the Church. During the summer of 1906, the Bishop sent a young student from the Training School for catechists to assist Mr. Ban in this work. Something was also done by the foreigners there, and the result was a class of five persons for Confirmation. It was most encouraging, especially as the work has been settled for good, and will continue to be ministered to by Mr. Ban.

Nikko

Last summer (1906) one of the Christians, a well known curio dealer, opened his house for services and invited his friends to be present. Much is looked for in the future from this work.

Now, here is a fact worth relating. The present site of the "Transfiguration" is property owned by the descendants of Prince Tokugawa Ieyasu, who published the strong edict against Christianity which stood till 1870, in which he refused to allow the Christians a foot of soil in the whole empire, and from his resting place among the hills and beauties of Nikko, one can almost look down on the roof of this little church of God. Truly this is a world of change, but how truly the words of our Lord and Master come to pass, "The gates of hell shall not prevail against it."

MITO

Mito is a fine town of some 40,000 people on the Kai-gan railroad from Tōkyō to Sendai. Clean, wide streets are a feature of this city, "built on a hill," so uncommon in Japan.

Mito is also noted for its plum park, said to be the finest in the Empire, and in which Prince Tokugawa Rikco built his "*Besso*"* in his declining years, laying aside the reins of political power to rest from his labors. No more noted family exists in the Empire than the Tokugawa, stern and unbending, conservative and proud; but they were people known for honesty and truthfulness, and to make an enemy was to make one who was worthy the name, who fought fair and hard and never struck in the back. Such men are still there, an honor to themselves and their country.

Few towns have had a more stirring history; ever noted as being conservative, it was also anti-foreign and anti-religious. When the news of Commodore Perry's arrival in Japan reached Mito the wildest confusion, it is said, prevailed. Preparations were at once begun to expel the intruders from the coast.

* Besso. Lodge

Mito

Temples were rifled of their ornaments, bronzes, bells, lanterns, etc., to make into cannon for this purpose. The great cannon and drum still stand in the Gongen temple near the park, an evidence of a hostility as puerile as it was unwise. Mito seems at one period to have been the meeting place for the malcontents of the north, and during the wars of the restoration it was said to "Conquer Mito was to end the rebellion." Firmly these brave *Samurai* stood for what they considered the honor and welfare of their country, and following the example of their Lord defied imperial commands. When they could no longer resist imperial troops, they shut themselves in their castle, and fought and died to the last man. To-day only one small town remains to mark what was once the stronghold of the *Shōgun's* government.

For some years the Bishop had felt the necessity of opening Mito, first because in itself it was important, and secondly, as a strategic point from which to work that vast territory between Tōkyō and Sendai on the Kaigan Railroad. But lack of men and difficulty of access—the railroad was not opened till 1899—made it impossible. Towards the end of that year the Rev. R. W. Andrews, then only a few months in the country, was moved to Mito to attempt this work. At first a catechist was installed to search for ground and house in which to domicile the foreigner, and for Church purposes. The Board of Missions made a grant of money for ground and house, but nearly a year had elapsed before this could be obtained. People did not care to have foreigners among them, and still less for their religion. Finally, through the good offices of a lawyer there, land was bought and a house erected, into which the Priest and his family moved. Work was slow, disheartening, and discouraging; services were conducted in a couple of small rooms in the downstairs part of the house, and an altar erected; but the services were poorly attended,—almost no one came.

There seemed to be little to do but live in faith and

Mito

hope; no one would even know the foreigner, or cared to sell him food; houses were closed to him, and his social advances were treated with profound indifference. Those were truly dark days, and though the clouds were breaking he could not perceive it. An English night school had been opened for young men, and of these came the first convert, baptized at Christmas of that year.

This seemed to be a turning point in the life of the mission; services became better attended and friends increased. During the second year six were baptized and confirmed, and the Priest now felt in a position to open an out-station.

The work done among the children opened up a great field for missionary enterprise, though at first this was exceedingly difficult. The Sunday School was a religious institution, and to be carefully avoided; hence some other plan must be invented.

Mrs. Andrews began a knitting class and once a week some twenty or thirty children gathered around her for such simple instruction as was possible. A woman worker had been sent and each day gave a simple instruction; a lesson in the life of Christ, the Saints, or about the Church, was given as the children were "able to bear it." This was destined to bear much fruit in due time. How slow it was!

When war was declared with Russia some doubts and fears were entertained for the work of the Church, especially as the mission had been dedicated to St. Peter, and there were some who were anxious to impress on the authorities a connection between St. Peter and St. Petersburg. The fears were groundless; the Church had been too well established, and the missionary was in no way molested or interfered with in his work.

An appeal had been made to the Church at home for funds to erect a church, which was completed in 1905. The name was however changed from St. Peter's to St. Stephen's.

Mr. Andrews was given his furlough, and the Rev. James Chappell sent to fill his place. Under him the work progressed rapidly, and with the present plant and staff, this mission promises to be one of the greatest centers of work in the diocese. Mito

Mr. Chappell's Bible classes often number as many as fifty in an afternoon and tax the capacity of his parish house. These are not students but young men from the post office, *Kencho*,* and business houses. A foreign lady worker is also there now, and with Mrs. Chappell much more work than ever before is being done among the women and girls.

The work of the Church is becoming widely known through the earnest exertions of the incumbent in various ways. When the Church was being built, the carpenters expected when the roof was put on that according to the usual custom in Japan they would be treated to beer or *sake* by the owner. Mr. Chappell explained the Church's opposition to such a custom, but at the same time spread before the carpenters a good repast of "*tofu*"† and "*udon*,"‡ much to their delight. The effect was marked in that the contractor became interested, and some time after became a Christian.

Mito is also the great educational center of the province, with nearly 5,000 students in all the schools. The Church's work is primarily among the families to build up a parish and ground work, hence only a fringe of these young people can be touched; but even this has a large influence on the whole province, and a man more fitted for the work could not be found.

TSUCHIURA (MITO)

Tsuchiura was opened by the Priest of Mito in 1901 with the assistance of the faithful catechist who traveled with him in the early days. Without exception Mr. J. S. Kitagawa is a prince among catechists

* KENCHO. Prefectural office.

† TOFU. Bean curd. ‡ UDON. Macaroni.

Tsuchiura

and Christians; a truer friend no man need wish for in this world.

After a day spent in travelling around, one Christian was found who had come from his southern home nearly twenty years before, where he had become a Christian. There were no services in Tsuchiura, so he had not made his religion known, but he was glad to receive us; and for two years Mr. Kondo lent his house, and used his great influence for the Church. He was post-master, and among those most constant in attendance were young men from the post office.

His wife was not yet a Christian, nor his children baptized, and this became the first duty, easy in the case of the children, but most difficult in the case of the wife. It seemed that the little wife couldn't understand or believe the simplest truths of our Faith. And the day she recited her profession of faith for the first time was a spectacle pathetic in the extreme.

There was much work in those days and scarcely a cloud. The first year only one convert was made, though crowds attended the preaching services. Often the workers turned home with weary hearts. The seed seemed to have been sown on good ground, however, for the following year thirty persons were baptized.

One interesting story of this mission ought to have a place here. In the Sunday School was a boy of some twelve years, always regular in attendance, who studied well, and wished for Baptism, but whose father was deeply opposed to Christianity, and refused permission. Although the Priest made many visits on the family they had met with no success. The father met with an accident shortly after this, and having vainly tried his own physicians, was finally induced to go to St. Luke's Hospital, Tōkyō. Dr. Teusler sent him home cured in about a month, and his gratitude was evident. But "if the foreign medicine was so good," he was asked, "why should not the foreign religion be also?" After some months, during which he decided to receive instruction, he became a cate-

chumen, and here a great difficulty presented itself; for such a one must promise to worship idols no more, and to put all such out of his house. The little image of the Hotoke Sama had been on his *Butsudan* for generations, and to remove and destroy it was a severe test. He pleaded for it; his ancestors had worshipped it for 300 years; when the great earthquake shook down the house, the end on which the idol stood remained intact; when the flood and hurricane both made havoc of his home, the place where the idol stood was secure; its virtue alone saved their lives. The missionary promised to keep it for him as a memento of their friendship. He has it still, but the man himself is a faithful follower of the meek and lowly Christ.

Tsuchiura

Mr. Chappell speaks highly and encouragingly of his work in Tsuchiura, and is trying to build a church there. The land is so low and floods so frequent that the first necessity is to get a site where the Christians will not have to swim from their church every few months. Such a place has been found and no doubt a church will soon be erected. This mission has sent two men to the *Dendo Kwan* School for assistant catechists—an excellent record for so few years. A resident Deacon is in charge who speaks of the work of the Sunday School in glowing terms. Tsuchiura has a bright future if only a little assistance can be given at this critical time.

TAIRA (MITO)

About eighty miles from Mito on the line of railroad between Mito and Sendai is Taira, a town of about 12,000, and the birthplace of the once famous Taira clan.

Years ago the Baptist society began work there, but dissension and discord, together with the disadvantage of less definite doctrine, were sufficient to kill the work. When the Priest from Mito first went there, nothing

Taira

but a faint remembrance remained of these zealous but mistaken souls.

People were kind to the Church, but otherwise indifferent, though many signs were present that at some time a Catholic Church had been among them, or some one soul had come under its influence.

It is quite possible of course that Christianity came from Sendai during the time of the Jesuits; for Date Masamune, one of the early *daimyo* of Sendai, was a Christian, and was also sent by the Jesuits on an embassy to Rome. The nearness of the two places would almost certainly have brought some one to propagate the faith.

However, in a certain house in Tara the missionary found a crucifix standing on a shelf between the *Kamidana* and the *Butsudan*. The husband of the house was of the Shinto faith, the wife was a Buddhist. Enquiries as to why it was there, elicited a reply characteristic of the man. "I am a Shintoist and my wife a Buddhist. We ask our separate gods for our needs, but there are times when they will not respond, and then we ask the Christian god, and among the three we generally succeed." That man did not become a Christian, neither would he sell the crucifix; it had been in his family for years, and though he knew nothing of its history, no money could buy it.

Much work, by classes, preaching, and visiting, was done, but the results were disheartening, and discouraging. To-day, Mr. Chappell speaks most highly of the work, his hopes and desires. In his first year many were gathered in, and to-day the nucleus of a fine work is already there.

The success among the railroad station officials has been a great feature of this work, and the English teacher of the middle school has lent much assistance among the students. One may look for a church there at no very distant date.

ŌTA (MITO)

Mr. Chappell has also begun work at Ota, a town about forty miles from Mito on the Ota line, but up to this time he has been able to do little more than to settle his catechist and get the government license to open his work; but this town may also be depended on for a good showing before very many years. Ota

The Greek Church has had work there for some years, and the welcome given by these Christians to our branch of the Catholic Church was hearty and sincere. This town has also a middle school, and much might be hoped for from among the Students.

ONNABAKE (MITO)

Onnabake is a little farming town about three or four miles from the nearest railroad station. The people are simple-hearted, kind, and earnest, and the work the Church has done there these many years has a wonderful influence on their lives. At least seven men, including the present Priest, have from time to time been in charge of Onnabake. Onnabake

At one time it had a famous temple devoted to Phallic worship. The present popular deity is the fox.

Services are held in the houses of the Christians, and sometimes in the school house; for the teacher and his family have become Christians. Each year the number of Christians increases, and in a few years no doubt this little village will become entirely Christian. Mr Sugimoto the *Soncho** is one of the most earnest men to be found anywhere, and his influence upon the remainder of the village is very great.

SENDAI

Sendai, a town of 90,000 people, and known as the capital of the North, is pre-eminently the most important city in the northern Diocese outside of Tōkyō.

The work was begun about fifteen years ago by the

*SONCHO. Village head.

Sendai

Rev. H. S. Jeffreys, and the noble work being done there to-day stands as a monument to that faithful servant of God. The first great aim and object was to become acquainted with the people; to win their confidence and put the Church before them in the proper light. Two or three preaching places were opened, a dispensary, and a night school for poor children, who were compelled to work during the day. The Rev. M. Tai, now of Kawagoe, was for a while associated in this work, but as the Church gained ground and some headway had been made, he was sent back again to his old field of labor. Mr. Jeffreys remained and did the work alone. Sendai possessed no church in those days, but in the grounds of the Priest's dwelling was a small "*mono-oki*," or sort of storehouse which was rented and fitted up as a church; and almost all the work of early days was done there. In the meanwhile a catechist and woman worker had been sent there; Mrs. Jeffreys had begun work and classes among the women and girls; the Priest himself among students, policemen, and railway engineers. Every "old hand" on the road still asks if we knew "Jeffreys San." In a short while the communicants numbered forty, and an appeal was made to the Church in the United States, sanctioned by the Bishop and Board of Missions, for funds to build a church. It was felt, and wisely, that the importance of the city and work demanded a fine church of brick or stone, and in due time it came.

After seven or eight years, during which Aomori, Nihonmatsu and one or two other towns, had been opened and the Church planted there. Mr. Jeffreys, who had been employed "in the field," was appointed by the Board, and given his vacation. Rev. W. F. Madely was sent as *locum tenens* and carried on the work.

Mr. Jeffreys was not continued on the staff of the Mission and Rev. J. K. Ochiai was sent with orders to take full charge of the mission and out-stations.



MISS BRISTOWE

Sendai

Mr. Ochiai is a Western Theological Seminary man, and his friends will be pleased to know of the good work he has done in Sendai. During his five years in Sendai the new church so long hoped for has become a reality, and with it new life has sprung into the work. It was the gift of the Woman's Auxiliary of America, furnished by Mrs. Hibbard of Chicago, to whose munificence Japan owes so much. Miss MacRay and Miss Bristowe have done faithful work there; and in many ways—financially and otherwise—the Church has profited by their liberal aid. The Church has had much to contend with, but she has quietly asserted herself and forged ahead, and occupies at present a most enviable place in the city.

When war was declared with Russia and Christian work was talked of for Manchuria, Mr. Ochiai at once offered himself for the field. It was found however, that individual representatives could not be permitted. Later, when the Y. M. C. A. received permission from the Japanese government to do charitable work among the soldiers, Mr. Ochiai was made field secretary, and the subsequent success of the work was in a great measure due to his indefatigable exertion and diplomatic ability. His position, and no less his work there, gave him a greater standing among his own people at home, and one he was not slow in turning to good purpose for the Church in Sendai.

He feels that the Church is undermanned for the opportunities offered. Sendai is the great northern center, with nearly every grade of school in the Empire, and soon the new Government University is to be begun there, offering still further advantages and facilities for work. Some day it is destined to be the center of a northern Diocese, and preparations for such work are now in order; all of which in the way of preparation and progress is for the Church at home to decide.

The school for women workers in the church is also located here under that clever and energetic woman,

Sendai

Miss Bristowe; and the great work now being done among women and children in the Sunday Schools is due in a great measure to the able assistance she, and the women being trained by her, are able to render the Priest in his work.

This town is the second division headquarters of the Imperial Army, and doubtless has no less than 20,000 regular soldiers in barracks. Thus far nothing more than incidental work has been attempted among them, but 10,000 students and 20,000 soldiers, besides regular parish activities, ought to afford sufficient work to keep one man and two or three women busy.

Almost every religion under the sun is here at work, and the Church's course is between a hostile dissent on the one hand, and an indifferent heathenism on the other; truly a most difficult task.

The Church's opportunity is great here, and everything possible is being done to take advantage of it; but the day of miracles is past and it is impossible otherwise to expect "one man to chase a thousand." The day will no doubt come when the Church will show her strength; till then we must wait and pray.

The primary importance of the "Bible School for women workers" situated in Sendai is that it trains women to work specially and particularly among and for their own sex, though not for that alone; for the work these good women are called upon to do is very varied. They are not "Bible readers" in the English sense of the word.

It is a fact that sex appeals to sex, perhaps because each understands itself the best, and in a land where etiquette plays such an important part in the social life and customs of the people, these women are enabled to do a work among their own kind which unless such provision was made must forever remain undone. They are associated with the foreign woman where there is one; working with her and under her direction; and the work accomplished cannot be measured by figures. The direction and control of the activities

Sendai

If this were a book in which political history was to be written, how interesting it would be to write of the War of the Restoration and the part played in it by the little company of "White Tigers." They were boys not yet out of their teens, "men who knew not what it was to yield," and, who, when the limit was reached took their own lives rather than submit to a system in which they had no confidence. They now

Wakamatsu

sleep side by side, seventeen of them, on the beautiful mountain side overlooking the dreary town of Wakamatsu.

Yet it must have been a beautiful spot in its palmy days, in its choice location and with its fine castle and with men at arms and gorgeous retinues filling the streets. One thinks of it as Kyōto, or Hiroshima, or many other of the beautiful places of Japan.

The War of the Restoration scattered the better class of people, the Samurai and others who took sides with the Bakufu, and the result is seen to-day in a population of poor people.

It was to this population that Rev. A. W. Cooke was sent in 1902. "I began my work there formally," he writes, "with the blessing of the altar to the honor of the Holy Trinity and St. Thomas, on Trinity Sunday 1902." Shortly after this the present property was bought, and such alterations and repairs made as were necessary to make the place habitable when Mr. Cooke's family moved in.

The work of evangelization was not easy, but people seemed at first to be attracted by the novelty of the services. Many "who came to scoff remained to pray" and St. Thomas' day of that year saw a class of five prepared to receive Holy Baptism, and on the first Episcopal visit nine were confirmed. Then there was a year with no results; but they were not discouraged, and a good class came up the following year. In 1904 the faithful catechist was taken ill with consumption and died, and for awhile the Priest worked on single-handed.

That same year the house and many of his personal effects were destroyed by fire; his family was moved to Tōkyō, and till his furlough he was much on the move, filling the places of men on furlough, and ministering to Wakamatsu in the meanwhile,—a most discouraging, heartbreaking work.

We are convinced however that no work anywhere has had finer seed-planting or firmer foundations for

the faith than that of Wakamatsu. To know Mr. Cooke and his strong manly attitude towards the Church's teaching, his calm practical common sense in presenting the truth, his unalterable attitude towards error in doctrine, is to understand at once why in the short time of residence he so endeared himself to catechist and people, and his successor we are sure will reap the harvest of his noble work. The Rev. W. F. Madely is now in charge.

Wakama-
tsu

KORIYAMA

Koriyama, a town on the main line and the junction for Wakamatsu, was opened as a Mission station about the same time with Wakamatsu. It was most discouraging. The catechist Kujiraoka San worked there for three years with no visible results, and the first Baptism was that of a teacher in one of the primary schools who had been more or less regular in his attendance at services and instructions for the three years. This seemed to be a turning point, for shortly after this five were baptized, and later nine were confirmed.* This is a promising mission, and recently the Bishop has placed there Miss Babcock who for many years worked so successfully in Aomara. The regular work now being begun there among the women, and the residence of a Priest once more in Wakamatsu, gives assurance of the success of this field in the future.

Koriyama

MIHARU

The most striking and peculiar feature of this field was the growth and development of the mission at Miharu.

About three years ago one Goto Tomohiko went there from Tōkyō as an employee of the "Tobacco Monopoly Bureau" just established by the Government. He had been a catechumen in Tōkyō and made himself known to Kujiraoka San, the catechist in Kariyama, when changing conveyances for Miharu.

*Including the five from Miharu, mentioned below.

Miharu

As soon as this man got settled in his new home, he began a class for himself and friends. At this period Mr. Cooke visited him and had a fine congregation of some twenty-five people at his first service there.

Goto San was baptized at Christmas, and at the Bishop's visit in the Spring, a class of five was ready for Confirmation, two others were baptized, and there were several catechumens,. A remarkable showing truly, but one which demonstrates what faithful work will do in a new district.

The whole district of Wakamatsu and Iwashiro Kuni* was, in the minds of most of the Japanese, only second to Mito in its conservatism and dislike for any advance or change in customs and usages. The old saying in reference to malcontents was "All mischief was brewed at Mito; but when it grew too hot for them there, they ran to Wakamatsu." This extreme feeling is abating, in a great measure, and among the younger generation is very little in evidence to-day. It is for this reason that one looks for the future Church to thrive among the younger generation; it cannot be built up among the older ones.

People are looking now to the material prosperity that has swept over the Empire during the past few years, and seeking to gain some share therein for themselves. The result is a constant change from place to place, which will ever make the work in Japan difficult to handle.

The women also of this district are almost inaccessible, and three or four good women could be kept busy for many years breaking up prejudice, and teaching in various ways the noble position which women have yet to fill in Japan, and revealing to them, that higher ideal so foreign to their thoughts and lives. Miss Babcock will have a great opportunity in this district, and among the younger generation of women and children much is hoped for in the future.

*KUNI. Province.

FUKUSHIMA

Almost midway between Tōkyō and Aomori, either via Sendai or Akita, is the very important town of Fukushima, a large railway centre for the Sendai and Akita lines. The work here is twenty years old, and was first a station belonging to the English jurisdiction, before the division into Missionary Districts or the formation of the Sei Kō Kwai; with the arrangement of these districts it fell under American control. Men and women workers have changed with great frequency, and to give any proper account of their work would be difficult and painful in the extreme. Let it suffice to say that among the names found in connection with this station at some time or other, are the Rev. Messrs. Waller, Lloyd, Jeffreys, Ambler, Chappell, and Ochiai, with the present Deacon Rev. W. H. Smart, also the Misses Gueppe, Babcock, Bristowe, and MacRay.

Rev. J. K. Ochiai, until recently Priest in charge, speaks most encouragingly of the work of Mr. Smart, his assistant. It seems that in the early days a number of people came into the Church from one of the protestant bodies, forming the nucleus for the present fine congregation brought together by Mr. Smart.

Miss Gueppe was there for a while, and the influence she exerted over the children seems to have been quite remarkable. Among many of the grown people there to-day are found some of her pupils who speak of her in the highest terms. It is interesting to note the classes conducted by this good woman. She taught *Kencho* officials, normal school teachers, telegraph clerks, German and English Bible classes, besides various others for women.

Miss Gueppe is now a Mrs. Pierson and a member of the Presbyterian Mission. The present Deacon Mr. Smart says it is a place noted for "*Sōbetsu Kwai*," that is "farewell meetings," given for friends moving away, which in view of the large Baptism and Confirmation classes, explains the smallness of the parish roll.

**Fukushi-
ma**

During the past two years the change which has been brought about in Fukushima is little less than marvellous. Mr. Smart found the *Kogisho* dirty and ill kept, but by proper application of soap and water transformed it into a place in which to worship God without offense to one's senses. He next gathered about him those who were in earnest in their desire to become Christians, and began classes for Baptism and Confirmation. In a short while a good class was presented.

After a year had passed, he gained the Bishop's sanction to raise money for a church and immediately set to work for this purpose. With the aid of some friends one of the prettiest churches in the whole diocese was erected at a cost of \$1,500, and furnished by friends largely by gifts as memorials. To visit this little church and hear its beautiful plain-song service is like a breath from other lands, and few, if any, other parishes can boast of such a devout, reverent congregation.

Classes among women and girls by Misses MacRay and Bristowe of Sendai have done much for the female portion of the congregation, but this town needs a resident lady worker, who can devote her whole time to this town and parish.

During the past two years there have been forty baptisms, 80% of whom are men; this is a record hard to beat. It is proposed at some time to build a parish house on the lot adjoining the church, where classes, Sunday school, etc., can be conducted, besides affording facilities for a club where young men may feel free to drop in for a friendly chat. Nothing is more important than this.

The Sunday school has grown so that the great difficulty now is to accommodate the number of children, and this offers another reason for such a parish house. During the war the need of an orphanage in this section of the field became very apparent; and having some money left over from the famine fund, Mr. Smart at

once devoted it to this work. The home is for poor and destitute children. The number at present is quite as large as he can be responsible for. It is to become a permanent institution with the Bishop's endorsement and approval. It is hoped that when this comes before the Church at home, such aid will be rendered as will ensure freedom from anxiety on the part of those responsible for this beginning, besides allowing for growth.

Fukushi-
ma

To do this the first consideration is a permanent lodging which ought to be purchased at once. No greater work could be undertaken for the Church, offering better returns. Can the Church do better than train the children? And the younger the better. The change that comfortable quarters, care, and good food have made in those little lads is marvellous. One's heart goes out to those desolate little fellows, now perhaps for the first time receiving proper care and attention and being taught in the way they should go. There must be some one at home waiting for just this opportunity to endow such an institution to train children for the Kingdom of God.

AOMORI

Aomori, the most northerly point in the Tōkyō Diocese, is the centre of all the northern industries. The end of the *Nippon Tetsudō* (Japan Railroad) on the one side, and Government line on the other.* It is also the terminus of the *Nippon Yusen Kwaisha* line from Hokkaido to all northern points. Commercially it is doubtless the most important town north of Sendai.

It would be difficult to say positively to whom the honor of beginning work here belongs, though most probably to the Rev. H. S. Jeffreys when at Sendai. Miss Suthon worked there many years, and laid good foundations among many of both sexes, and her "boys" are still to be found there.

*The Japan Railway has also become government property since the above was written.

Aomori

An unfortunate and lamentable accident which occurred in her house made departure necessary. Some unadvised people supposed her to be wealthy, and to keep large sums of money in her house. One night it was broken into and her servant murdered, but the assassin managed to effect escape before being caught. Much trouble ensued, but Miss Suthon and her household were finally exonerated, and only two years ago the murderer confessed the crime on his death bed.

Her work was almost entirely among the younger people, and her classes were well attended. These classes have been taken up by each successor and carried on, and are still a noted feature of the Church's work.

The Rev. James Chappell was the first foreign resident Priest. He organized the church and did some excellent work during his short term. With him came Miss I. P. Mann to take up the woman's work left by Miss Suthon. Miss Mann organized an industrial school, still in existence and doing a noble work among the women of the place. In 1901 her health being broken, she was sent home to recuperate. Miss Babcock followed, and for awhile Miss Wall was associated with her. The major portion of Miss Babcock's term was spent alone, she being the only foreigner in the town. Classes for women and girls, boys and young men, were conducted by her with marked success. An excellent men's club was formed under Church auspices, which is still doing good work, and many of the fine young men in this congregation were brought in through it.

Of the native incumbents, Revs. Hayakawa, Yamagata, Kobayashi, and the present incumbent, K. Suto, were all wholly or in part educated in America. Mr. Suto is a quiet, reserved man, a fine preacher and pastor, and much loved by his people. There is an attractive church and a parish house, well equipped to do the Church's work.

Aomori

During the war this town was the starting point for soldiers leaving for the front from northern stations. Every advantage was taken, but for some reason the work was not very successful. Since the end of the war, conditions have changed and become normal. The old classes and clubs, depleted in numbers on account of the war, have again filled up, and Mr. Suto feels confident of the future of the church.

Rev. H. St. G. Tucker, now President of St. Paul's college, Tōkyō, was also in charge of Aomori for a short time, while living in Hirosaki, the adjacent station. His name is still spoken of, and the deep interest he took in the young men of the place.

Rev. S. H. Cartwright also lived there for awhile and did some good work. Present institutions are two schools and the Brotherhood of St. Andrew, one of the very few places where this last exists now in Japan. It is unfortunate that this fine society is not stronger here.

The conditions in the entire northern district which includes Aomori, Hirosaki, and Akita, and in which there are only two Priests, one native and one foreign, make work most difficult. Winter here begins about the middle of October, and lasts until about the middle of April; and the labor performed by the persons on duty is not easily understood by those who are fortunate enough to find their lots cast in less rigorous climates. Aomori has had excellent men, and they have made enviable records for zeal and good works. This district however, needs at least five men to do the work now being attempted by two, and it is hoped that the Church will see to it that they be sent.

The church is doing an excellent work under Mr. Suto. Like most of the parishes, it is also contributing towards the Priest's support.

HACHINOHE

Hachinohe, a fine town on a branch line of the Nippon Tetsudo, about forty miles from Aomori, has had

Hachinohe

a catechist for many years, and bi-weekly visits from Mr. Suto. This out-station has not the rush and impetus of the northern parish, but in a quiet way is making decided progress. It has the credit also of having sent one or two young men to the divinity school; no mean record for a small mission. The usual work of such missions is, besides Sunday and Friday services, Bible classes for students, and classes for the further instruction of those already Christians. Those classes are as a rule fairly well attended, and the catechist comes in touch with one or more new people each week, which gives new material for work.

These smaller places send out many people each year to the larger towns and villages, and are very often the means through which new work is started, and new souls brought to a saving knowledge of the truth in Christ Jesus.

AKITA

Of all the towns on the northwest coast, Akita, the capital of the province of the same name, is the largest, most thriving, prosperous, and influential city in this part of the country. Nearly five years ago when the railroad was first completed from Hirosaki, the Rev. W. F. Madeley was sent here to open the field for the Church.

Mr. Madeley, during his second year purchased land and built a house. Later he also erected a little cheap building to do duty for a church, till better could be provided. This building has only one advantage, that it can be used exclusively for Church purposes.

The work was begun and much was hoped from it and is still hoped for. New work is necessarily slow, but the present outlook is hopeful. Mrs. Madeley was also a kindergartener and anxious to begin work of this sort among the children. She did much to advertise this work at home, which was finally taken

up by the "Babies' Branch" of the Woman's Auxiliary, and support promised.

Akita

Miss Mead, who came to the field only a few months before, was assigned to Akita and undertook to begin the kindergarten—Mrs. Madeley in the meanwhile having gone on a furlough with her husband. In September of 1905 the "Gaylor Hart Memorial Kindergarten" was begun in Miss Mead's house, a native building rented because of its size and convenience to the Church. There it grew and prospered till May 1906, when the house with all it contained was burnt to the ground, Miss Mead, her assistants and servants, barely escaping.

The loss was felt very keenly, but the catechist gave his house to the school, and moved to another; so that though the quarters were small the work did not stop longer than was necessary to provide new working materials.

In September of 1906 the Board of Missions made a grant to buy land and erect a school and house for Miss Mead. This school has accommodations for about 120 children, with office, rooms for caretaker, with all modern conveniences and improvements. With this new plant a new era opens before the school. The parents of the children are grateful for what is being done, and the Government authorities have been most kind in all possible ways.

The children have opened doors of houses hitherto closed to Christianity, and the various societies at work in the mission are doing their part to keep the interest a living power. Christianity is taught in the school, and the effect is already noticeable in many directions. Monthly children's services are carried on, in which the children are taught the Church's ways, and the little minds drawn to hear and understand the Master's message for them. The hope of the future is in the youth of the present, and to raise up a congregation of men and women, who shall be devoted to the Church, is the aim and object of Priest and

Akita

assistant. It is impossible to expect great results from the men and women of mature years, whose lives have run through different grooves and channels, whose religion and education have been one of superstition and fear, and whose only idea of a God has been an idea associated with some visible object. With the youth the case is entirely different. "Give me a child till he is ten years old, and any one may have him after that," once said a noted teacher, and it is certainly true. Given the same conditions, and most of us could perhaps say the same.

However, Akita stands for Catholic truth and doctrine, and there is no uncertain sound about it, and the future Church by God's grace is to reap the reward. The Priest, however, is waiting for such help as will enable him and his assistants to branch out and take advantage of the opportunities at hand. More workers are needed for this field, one woman and a man to take up some of the special work at hand. The city has a population of 40,000, in addition to which there are about 7,000 soldiers, among whom nothing is being done.

A great effort has been made to reach the young men of the town and also a class of young people past Sunday school age; and who yet might be brought to the Church by careful handling. In the first instance the priest began a club for young men where current topics were discussed with a view to breaking the ice for other teachings. This, so far, has been a success, the club membership becoming as large as his rooms could accommodate. Much is hoped for from this club, and much will surely be the result.

The second class of people studies Church music, which thus far has been an interesting topic, under the care and guidance of the missionary's wife. It is also possible in such a study, even in the early stages, to teach many things of a Churchly nature which are of deep interest to the thoughtful student. These two classes alone afford scope for all the work the coming year can hold.

The Priest here has the care of Hirosaki and Odate, which call for two-thirds of his time and labor.

HIROSAKI

This fine town 'neath the shadow of Mount Iwaki is at the extreme north of the Tōkyō Diocese. It is the home of the "Northern division" of the Imperial army, with 15,000 soldiers almost always in garrison. **Hirosaki**

The dialect of this town and district is so difficult that one has to live there some years before he becomes intelligible in his speech to the people. The first resident Priest was the Rev. F. W. Madely, now some ten years ago, and though it has suffered through many changes, much progress has been made. Mr. Madeley bought a lot on which was an old billiard hall, and converted the hall into a church, which though occasionally threatening to fall down on the heads of the worshippers, and needing to have its roof propped up with sticks and posts, or its sides pulled together, has ever since done duty as a house of worship.

Notwithstanding the disadvantages, the church has sent out many Christians and a few workers into the field, and the prospects at present are as bright as ever before. The people of the North are very different from those further south, and the need for men who understand the people, their customs, manners, and dialect, is great, and Hirosaki has supplied its quota. Mr. Ono, after fourteen years of faithful service, has just been ordained Deacon, a well earned degree, and with the added grace much more may be looked for.

During the war this town was one of the big military centres with from thirty to thirty-five thousand soldiers always in training. Here truly was a grand opportunity for work, and it is only fair to say that every advantage was taken and everything possible done to bring the Church before the soldiery. Miss Mann and her assistant became members of the Red Cross society and were able to render some valuable aid to the stricken families at home, no less than to the

Hirosaki

soldiers at the front. For her services during this time she received the thanks of the *Kencho*,* and the Tōkyō medal from the central Government.

One of the great questions just then was the support or assistance to be rendered to the widows and families who were left; and to do this Miss Mann opened an industrial school—still in existence—in which she taught women how to earn their own living, and paid them from the profits made on the work done while they were learning. Unless she had been assisted by friends in America and England, however, this could not have been accomplished. The school has filled such a great need that an endowment is much hoped for, since this work should not be stopped, at least for many years to come. The women receive the Christian instruction daily; and the school is run on such lines as commend themselves to all, as one might well expect who knows anything of Miss Mann. The writer, under whom she is working, desires as her Priest to place on record his appreciation of her faithful services rendered to him in his work in Hirosaki.

It is hoped that at some time a new church may be built on the lot lately purchased and set apart for that use, and the old church repaired and made into an industrial school. When this is done a new future opens up for the Church here, a future in which self-support at no distant date is included. A resident Priest is greatly needed in this large, thriving, busy town; with a new building for the school from which so many are baptized and confirmed, a new church to attract people, the future of this parish will be secure.

ODATE

This is rather a small town, on the railway line between Akita and Hirosaki, and one of the most promising places in this district. There are at present about twenty Christians, some of whom came from one of

* *KENCHO* means Prefectural Governor.

the sectarian bodies, and with proper teaching have become earnest Churchmen. A catechist has been working there for a year, and now goes to America for further study; a new one takes his place, but work always suffers through change. Thus far services have been conducted in a rented building, the rent of which is paid by the members of the congregation.

Odate

Visits are made by the Priest in charge at stated intervals for teaching and priestly ministrations; the people are now rejoicing over the prospect of having a little building of their own which will serve as chapel and catechists' house combined. Classes are conducted for the Catechumens and others who attend service, and it is hoped much good will result from them in the near future. The signs are most hopeful for a successful thriving parish with a pastor of its own, and no less than this should be the aim for all.

ST. MARGARET'S SCHOOL, TŌKYŌ

This school, now one of the best known in the country (officially Rikkyo Jo gakko), stands right in the shadow of the cathedral. It is the successor of the old girls' school begun at Kudan about 1878 by the Rev. Mr. Blanchet. It was moved to Tsurugadai, and then to its present location in Tsukiji.

St. Margaret's School
Tokyo

Its first principal was Miss Pittman, now Mrs. Gardiner. From the beginning it was a success. For many years it was, like most Christian schools, under foreign control. Bishop Hare placed it under native control, and it has since remained so. In 1902 the Mission withdrew its support, but allowed the use of the buildings, with nineteen scholarships. It also supplied three foreign teachers, who besides other duties give part of the Christian instruction. Most of the candidates for the Bible school for women come from this school. Several of the wives of the clergy are graduates of this school. Mr. Kobayashi, the present head, is one of the best known Priests in the Diocese, and is most popular among all classes. He is a graduate of Trinity College, Hartford, Conn.

CHAPTER VIII

KYŌTO DIOCESE: KYŌTO

Trinity Cathedral—St. John's Church—St. Agnes' School—St. Mary's Training School for Women—St. Peter's Dispensary—St. Mary's Church.

To visit Japan without seeing Kyōto is like visiting Russia without seeing Moscow. Almost all the charms of Japan are here combined in one. The fine temples of the Nishi Hongwanji,* Gion and Chion, the celebrated landscape gardens, Kinkakuji and Ginkakuji, the fine porcelain potteries and Cloisonne factories, are characteristics of the extreme esthetic taste of the Japanese. Besides all these, Kyōto is unique in its profusion of flowers, cherry blossoms at the proper season, peonies, wistaria, iris, or the glorious red and gold of the autumn leaves. Certainly no other city in the Empire is quite so attractive, and perhaps this is one of the reasons why the people from this province are so intensely loyal; it seems to be the acme of right and bliss. "If I forget thee, O Jerusalem," is synonymous with the idea in the minds of the people.

Kyōto was the capital of Japan from 794 to 1870 when, after the wars of the restoration, the Emperor moved his court to Tōkyō; but the people have great pride in the fact that it remained so many years in Kyōto. It is spoken of with a reverence and tenderness noticeable in no other instance; its natural beauty, its classic features, its well defined boundaries

*NISHI: West. The Hongwanji has two divisions, East and West.



RT. REV. SIDNEY C. PARTRIDGE, D. D.
Bishop of Kyōto

make it the pride of the whole Empire. The hills which surround the city are lined with beautiful pagodas and temples, and gardens of cherry trees and chrysanthemums.

This district was set apart by the action of the General Convention which met in Washington in 1898 as a separate District. Prior to that date it had been part of the Tōkyō Diocese and administered by the Bishops of that jurisdiction. Dr. Partridge of Wuchang, China, was elected by the meeting of the House of Bishops held in St. Louis in 1899 as Missionary Bishop of Kyōto, and was consecrated in Tōkyō by Bishop McKim, assisted by Bishops Graves, Scherechewsky, and the English Bishops in Japan, on the 2d of February, 1900. Bishop McKim once called it the "best Diocese of the six into which the Empire is divided."

It is written elsewhere that there is no Cathedral in this Diocese; there is, however, one of the prettiest chapels possible and properly fitted, in the administration building, where daily service is held in English for any who care to attend. Some day the Bishop hopes to see a Cathedral built in another section of the city where it can do a real Cathedral work with a proper staff of men, trained in Japanese, to assist him, and where proper missionary work may be accomplished without conflicting with any parish already established. In time it should become the centre for the entire work of the Diocese, and there is no more worthy consideration for our wealthy Churchmen at home than this.

Any reference to Kyōto without some mention of the venerable Bishop Williams would be incomplete. Born in Virginia in 1829 the old gentleman still remains in active service, full of zeal, and as devoted to his work as if only half his actual age. He is truly a remarkable man, and goes about to his mission stations as though he were but beginning his missionary labors. Few men could hope ever to occupy the

place in the hearts of a foreign people that Bishop Williams holds in those of the Christians of this Church. He is still truly a "Father in God," and his gentle, kindly disposition, his sympathy and patience, his years of self-sacrifice have made him a pattern for all.

For years many of the older Japanese, unaccustomed to seeing foreigners, had serious difficulty in determining his age. One day while riding in the electric tram when they first began in Kyōto, he happened to be sitting opposite two *obasan* (grandmothers), who debated aloud the age of the *Gwaikokujin* (foreigner), supposing him to be ignorant of the language.

"He must be very old," said the first, "for look at the length of his beard; he certainly is an *ojisan* (grandfather)."

"Nonsense" said the other, "don't you see how short he is? All foreigners have long beards, he cannot be more than seventeen."

The Bishop enjoyed the joke.

He has been in the field ever since 1866, years before many of us were born,—what a life of service for the Master. We look back over those forty years; the nights and days of travel; the hard uncomfortable bed in some little *hatagoya*, 'neath *futon** already used by perhaps scores of Japanese, the wind blowing in the seams, the stars shining through the cracks in the walls; the unpalatable cold rice breakfasts; the long midnight hours of teaching when most of the hard-worked Clergy at home are enjoying their rest in comfortable beds; after all how easy life is in the missionary field.

Truly Dr. Abbott says his "value will not be recognized until he is taken away. To this work he gave his youth, and in it he is likely to remain while life and strength last."

How fitting it would be to the life of this good man to build a Cathedral in his memory, and what a pity that people should wait until he has passed away before

* *FUTON*. A wadded cotton quilt.

thinking of it. There are at present but three parishes in the city of Kyōto and a good Cathedral church with a fair staff of men and women workers, such as one looks for in a Bishop's church, would have a marked influence for good, not only in Kyōto, but over the whole field.

TRINITY CATHEDRAL

This church is the offspring of Trinity Church, Philadelphia, or at least, it is the gift of one of its communicants. The fine church building made of brick cost \$11,000 gold and was the offering of one man. Besides being a parish church, it also serves the purpose of a chapel for the students of St. Agnes' School. Its location on Karasu maru dori is a good one, and has enabled it to keep up its fine congregations and do the work for which it is intended. School, chapel, and parish church is not a good combination, and no doubt the church has suffered somewhat in consequence; yet with the oversight of the Bishop it is not too much to predict that its usefulness in the future and also its evangelistic work will be greater than ever before.

Trinity Cathedral

Kyōto is the home of Buddhism. A city of magnificent temples, served by men who are influential in politics and social life, statesmen of the first rank, and who wield a power potent in their cause and far reaching in effects on the life of the city. Princes have occupied the seat of power in the Hongwanji and still do occupy, and the Church in Kyōto has to meet and do battle with Buddhism at its best. These men are scholars and gentlemen, and not easily defeated on their own ground; it is absolutely necessary, therefore, that the Church be properly equipped so that She may show herself at Her best in the struggle for Her cause. It becomes the duty of the Church at home to see that nothing is lacking for successful parish work, and the accomplishment of the same for this parish; it ought to lack nothing which would be necessary to meet the enemy on even terms.

**Trinity
Cathedral**

The present curate, Rev. Mr. Sone, is a graduate of the Trinity Divinity School, Tōkyō, and also did two years of post-graduate work at the General Seminary, New York.

Much has been accomplished during the past, and it is not too much to expect a like success in the future. This congregation numbers nearly a hundred souls, and exerts a great deal of influence over the whole city. During the season when the foreign travellers visit Kyōto, certain services are conducted at Trinity for their benefit, by one of the foreign Clergy. It has been regarded by some as the Cathedral, but this is a mistake.

Daily services are conducted here for the pupils of St. Agnes' School and last year this church presented seventeen candidates for Confirmation.

Altogether, this work is most encouraging, though it too needs the care of a foreign Priest properly to meet the demands made upon it.

ST. JOHN'S CHURCH

This church was started about fifteen years ago. At that time Kyōto was not the quiet peaceful place it is to-day, at least as far as the teaching of Christianity is concerned, and some of the storms which swept over that mission in those early days of times wrought great havoc. However, Christianity has always had a reputation for plenty of "staying power," and this parish is another proof of it. It was situated in the immediate quarter of the Buddhist Hongwanji, and with this on the one side, and the Doshisha on the other, one of the old catechists relates that life was one continuous fight. The Buddhists came and smashed up the furniture, the Doshisha people persuaded the catechumens to leave a Priest-ridden church. Police could do nothing and the owner of the rented house in which the services were conducted finally asked them to leave. This mission had not even a name in those days, but when the present

Trinity Church was built, it was decided to change the name of that parish to Trinity and allow this mission to become St. John's. Partly because of removal and partly on account of the disreputable room used for a church, St. John's has not grown very fast; but the fine new brick church which is now being built by Bishop Williams, who has the priestly oversight of the work; will give a new life and impetus to the parish.

**St. John's
Church**

The Bishop of the Diocese feels that this parish will now have a fair chance to prove itself, and in its new location much may be expected of it. Until the present, that part of the city, though thickly populated, has not had much opportunity. The new church will carry with it a full plant for work and it cannot but exert a large influence on the religious and social life of that section of the city.

Let us hope that among the numbers who visit this beautiful city in the future to see the temples, *geisha* girls, and flowers, some will be found who will take time to turn aside to this temple erected in His name and honor, and ask some blessing upon those who minister and those who worship there.

ST. AGNES' SCHOOL

St. Agnes' School, with a staff of twenty-two Christian teachers and about 230 pupils, is not only the finest school of its kind in the South, but one of the finest institutions of learning in the Empire. There are very few places where the visitor is given more consideration or courtesy, or more pains taken to make him familiar with what is being done.

Mr. Tamamura, a well known educator, a finished scholar, a Christian gentleman, has during his years of service given this school a most enviable reputation, a reputation sustained by such wholesome teaching that each year the number of applicants has been far above the capacity of the school building.

Officially this school is known as the "Heian Jo

**St. Agnes'
School**

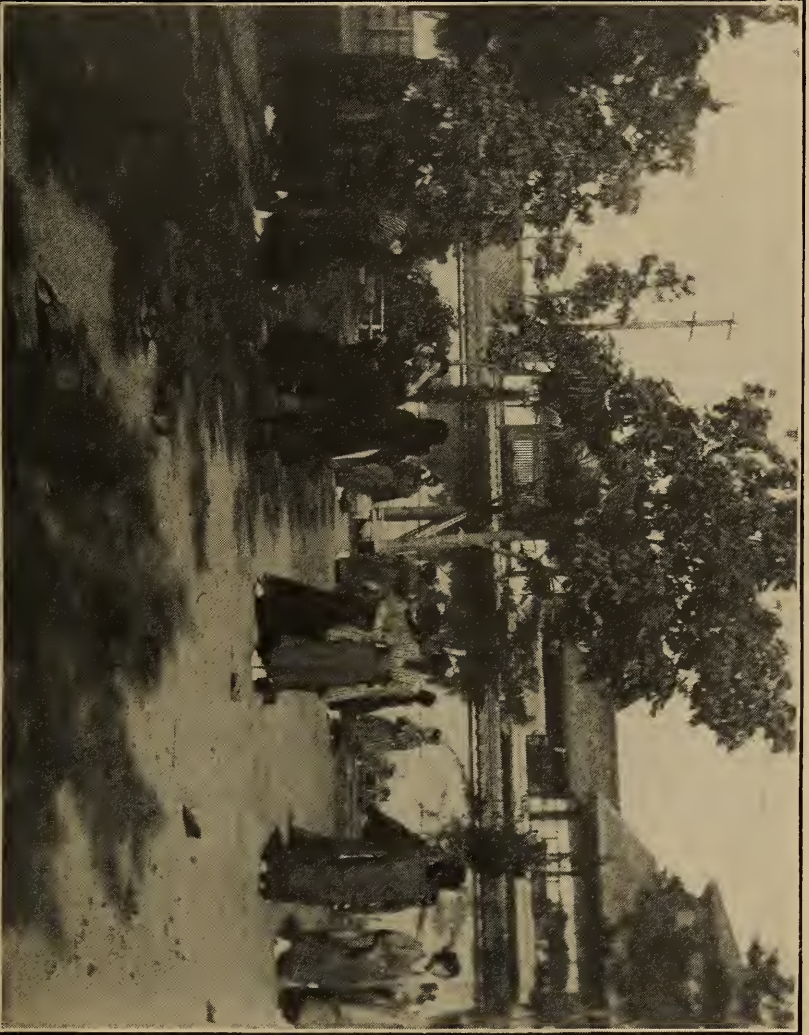
Gakko." It was begun many years ago in Osaka and did much good work there also; but because of the superior location, nearness to the church, and greater facilities for teaching, it was thought advisable to move it to its present position in the see city. The work in Kyōto was begun by the Rev. A. Gring, now of Maizuru; and the most which can be said for the outlook at that time is, that the workers had much space and faith, but very little material: six pupils and six teachers.

Education was in its infancy in Japan at that day, and very little attention, if any, was paid to female advancement or culture. Indeed a certain opposition was manifested at first which as time advanced and the school proved its efficiency and ability to give proper instruction, gradually wore away and finally it became so popular that the school at present is taxed to its utmost capacity. It is of grammar school standard and its diploma to-day admits its graduates to all the higher girls' schools in the country.

The dormitory is also overcrowded, and as one of the lady teachers complained, "we are compelled to put three girls in a room of 9 x 12 or turn most desirable pupils away." Class rooms are built and furnished, as in all schools in Japan to-day, in foreign style, but the dormitories are in native style; the floor is covered with *tatami* and the pupils sleep on *futon*.

Not all of the seventy boarders of course are Christian, but the percentage is large and the daily influence is very strong. Among the day pupils, many are the children of Christian parents, and the yearly classes for Baptism and Confirmation from among the pupils are always large. The boarders are under obligation to attend daily prayers and services in Trinity Church close by, which has always served the purpose of a school chapel; this is one of the rules under which they are admitted to the dormitory; but otherwise there is no compulsory religious instruction.

Like the students of most other schools, the girls



STUDENTS OF ST. AGNES', KYŌTO, AT PLAY



have adopted a distinctive costume of their own. During the war, when so many schools were affected and attendance dropped off, this school still retained its full complement, and refused seventy,—a prestige shared by perhaps no other Christian institution. Those who were successful however in being admitted were of the very best material and did much to commend themselves and the school to a loyal public.

St. Agnes'
School

Four hundred caps and comfort bags and nine hundred abdominal bands were made and sent out from the school to the soldiers at the front. In 1897 the pupils decided to support an orphan in the Osaka home, and the good work still goes on.

When the Alumnae association was formed a few years ago and an effort made to gather some statistics for record, it was found that 700 had passed through this school; not all, of course, were graduates, but had been long enough there to have formed a warm personal affection for the institution.

The same clubs, societies, etc., are to be found here as in similar schools at home. It is doubtful, however, if girls at home have such high ideals as fill the hearts of the pupils of St. Agnes'. The uplifting of society, the upbuilding and advancement of girls' life among their own people, are noble sentiments; and those are some of the aspirations of St. Agnes' pupils. Who shall say they are not good? It is safe to assert that the intellectual and social grade of the pupils is much better in this school to-day than ever before; this is a gradual yearly growth and a most encouraging sign. There ought at once to be at least two new dormitories built, each holding the number of the present one. This would create a scope for further Christian influence, and ought to double the number of converts.

Mrs. Smith formerly at Wakayama, Miss Sally Peck, and Miss Aldrich teach English and give Christian instruction in turn. This school is fitting all the girls it can be expected to until such time as the Church

**St. Mary's
School**

decides to put more money into dormitories. The Church and the Kyōto District may well be proud of this institution.

ST. MARY'S TRAINING SCHOOL FOR WOMEN

A diocesan institution, and one calling for special mention, is St. Mary's School for Women Workers in the Church. No work is of more importance than that of a "Bible Woman" so called. Indeed it occupies a position nearly equal to that of the catechist, in responsibility and power for good.

Bishop Partridge has his women students housed under the care of Miss Kimura, near his own residence, where teaching and parish work, Church services and all else, may be under his own personal supervision and efficient leadership. This school was formerly in Osaka with Miss Bull; but with the growing demands of Kyōto and its evident need of higher standards of learning, requiring a large teaching staff, the Bishop removed it to Kyōto.

I have elsewhere mentioned the work these women are called upon to perform, and the same holds good in reference to this school also. How much the Church owes to these devoted women, can only be understood by those in the field. How many unfortunate ones have cause to thank God for the courage and strength to do right because of the help, assurance, and assistance of these workers.

How little this work is understood at home and how little appreciated, is evident from the fact that in neither Diocese is there a proper house or home provided by the Church, and no regular staff of teachers. What a wonder the Bishops are able to do anything.

ST. PETER'S DISPENSARY

St. Peter's dispensary is at present located in the lower and poorer section of Kyōto, but where it can best serve the purpose for which missionary hospitals are intended. Some day the Bishop hopes it may

become St. Peter's Church Hospital, and though perhaps this is far in the future, it is a desire which ought at once to be realized.

**St. Peter's
Dispensary**

It was begun about two years ago by Dr. L. A. B. Street, one of the Kyōto Missionary surgeons, and is situated in a small building entirely unfitted for the purpose. It ministers not only to our own people, but also does a valuable missionary work in relieving distress among a vast multitude, who perhaps would never become acquainted with the Church were it not for such assistance as is rendered in this way. Ever since Kyōto became a separate Diocese, it has been evident that a medical charity would be an important adjunct to the mission plant; and Dr. Street deserves both honor and praise for the very efficient and successful way he has brought it thus far.

The Governor of Kyōto and the authorities of the city, county, and University hospitals have been most kind and sympathetic towards the work and recognize the place and need of St. Peter's in the community. It would certainly seem that in a city the size of Kyōto there should be abundance of work, and the Church can well make use of the extra lever and influence such an institution exerts.

In almost every town in Japan there are to be found hospitals; but our Church has only St. Luke's in Tōkyō, and St. Barnabas' in Osaka; and given the proper plant, there is absolutely no reason why St. Peter's should not do more for the Church in Kyōto than either. The city is much smaller, hospitals fewer and of poorer quality, and hence the influence would be much more widely felt.

Dr. Laning of St. Barnabas' well said in speaking of hospitals: "If there is a place for them at home, where Christianity prevails and churches abound and wealth runs riot, why should there not be a great need for them in Japan, where real charity is yet so scarce and meted out so niggardly and only the very small minority are Christians?" Kyōto has no Christian

**St. Peter's
Dispensary**

hospital and now is the time to establish one and let it grow up with the Church.

The Bishop wishes to raise \$50,000 to purchase a suitable site on one of the hills overlooking the city and to erect thereon a suitable, thoroughly equipped, modern institution for medical work. He hopes this may commend itself to all lovers of the Church and Church institutions. Here surely is an opportunity for some generous soul to exercise a privilege which perhaps may never again offer. What an opportunity for a memorial to some loved one laid away in the silent "God's acre."

And what blessings are in store for the hundreds of poor, toiling, pain-ridden, suffering ones, who are to find bodily comfort through such ministrations. But after all, this is only the least part of the work of a Christian hospital in Japan. How many souls sick and wearied with the burden of making ends meet across the bridges and chasms of life, shall return to their homes bringing a knowledge of a Savior's love, and His message to those He came to save.

Hospitals have done and are doing much in Japan, but no city offers a wider field for real enterprising medical missionary labors than Kyōto.

ST. MARY'S CHURCH

If anyone doubts the ability of the Church to reach the better class of University students, he has simply to go to Kyōto, visit this beautiful mission chapel in the upstairs part of the Priest's house, and see the class of men who attend, and the service, to be entirely satisfied.

Five years ago St. Mary's had no existence, nor was there any work being done by any denomination whatever among the students of the University; to-day one of the strongest congregations in that district, numbering nearly a hundred in all, bears witness to what is being done. A truly Catholic congregation without a real parish or parish church, save the little rooms mentioned.

"At my first service," said Rev. Mr. Cuthbert, "I had one Christian and three unbelievers; three weeks later I admitted my first Catechumen," and he added, "God has blessed this work." In two and a half years there have been one hundred and nine Catechumens, twenty-four baptisms and fifty-nine confirmations. All this has been done single-handed; no native catechist to assist over the hard spots; no "past master" in the art of *Kōsai* (Japanese etiquette) to smooth over the unintentional acts of rudeness so often committed by the uninitiated; no guiding hand to steer him clear of the many dangers so common during the first years of missionary effort. Truly indeed could he say his work had been blessed.

Altogether this work has long ago outgrown the "upper room," and a church properly equipped is an absolute necessity if the work is to be carried on as intended. This is especially true now, for the very good reason that hitherto no women attended the services and no complications seemed likely. During the past year, however, the female attendance has begun and compelled the Priest to formulate new plans. In Japan it is the custom to seat women and men separately; the custom is as old as the Church, and a very good one, and to attempt to disregard it would be to blind oneself to the necessities and conditions existing.

Mr. Cuthbert speaks of the great difficulty encountered training students previously baptized in protestant denominations; a little knowledge of the Bible in most cases seems to be all the teaching thought necessary for Baptism and the difficulty of properly preparing such Christians for Confirmation is always very great.

Many of the catechumens are drawn from the fine Sunday school, a work absolutely unique in that it is taught by the young men of the congregation. It is thoroughly Churchly in its tone and teaching; there is no uncertain voice here, and to hear some of those

**St. Mary's
Church**

little tots during the Catechetical session, is something to rejoice the heart.

If any one at home thinks strong Church teaching out of place in Japan or proper ornate ritual out of place in a land whose every movement is an act of ritual, let him go to St. Mary's and see in an unbiased and dispassionate sense what the Church is capable of doing, and let him judge fairly. It was our pleasure to celebrate the Holy Communion in this chapel once, and the memory of that beautiful service is still with us: the quiet devotion, the profound reverence, the real spirit of worship manifested. There could be no doubt about the teaching then.

There is also another side to this work which must not be overlooked,—the training school. This is intended for men from the University. The Church hitherto has had no men of Japanese university education among her clergy and such men are greatly needed. At the end of the present school year this church is to have the honor of sending two young men to the Trinity Divinity School in Tōkyō. A nucleus truly, but what may we not hope for from such earnest, thorough, devout training?

Rev. Mr. Cuthbert has given himself to this work; the students find in him teacher, friend, companion, all combined. He is always at their service, always ready to help them and encourage them; is it any wonder they render him a loyalty as true and devoted as the old Samurai rendered to their lord?

This mission is one of the most promising in the Kyōto District, and it merits the prayers of all faithful Church people of every shade of thought.

CHAPTER IX

KYŌTO DIOCESE: OSAKA

Christ Church—St. John's Church—St. John's Church Orphan Asylum—St. Paul's Church—Hakuaisha—St. Barnabas' Hospital.

Osaka to-day, with a population of nearly a million and rapidly increasing each year, is the most distinctly native and certainly the most stirring and progressive city in the Empire. It is distinctly a commercial town. It is the Chicago of Japan.

Osaka has one of the finest castles in the country built about 1583 and now used as a home for a vast army. It has also some fine temples, the Hongwanji, East and West, the Tennoji, founded about 600 A. D., in which is the "Indō no Kane" or "Bell of Leading," rung so that one of its faithful may lead the dead to Paradise. Ikudama no Jinja is dedicated to the patron deity of the city.

A fine river flows through the city, and canals intersect it also in many directions. Both of these are largely used in the hot evenings of summer by boating crowds who are enjoying the breeze on the water.

All day and all night long one hears the scream of steam whistle from factory or steam boat; the constant shouting of the thousands of boatmen who push heavily-laden flat-bottomed craft up and down the river with long poles against their shoulders; the good natured banter or the friendly interchange of greetings as they pass.

The Church has been at work in Osaka since 1871, when Rev. A. R. Morris began his residence, though our

Osaka

work has never gone beyond the three parishes already formed, with the hospital and two orphanages. The Church was much busier years ago than now. It is said that the present diocesan intends opening no more new work there, and that he has made an agreement with the English Bishop to that effect.

— Of the older workers only Dr. Laning and Miss Leila Bull remain, for both Dr. Correll and Miss Laning are new additions. To miss either of these first two from the Church's work would seem as though we were not planted there. For many years Miss Bull taught the Bible women of that district single-handed, and also assisted in one of the girls' schools under C. M. S. auspices. Few women in the field to-day have won for themselves quite the place in the affections of a people that is held by Miss Bull in Japan. All the parishes in Osaka claim her and all receive some part of her time. Christ Church Sunday school, St. John's Church Orphanage, and the board of directors of the Hakuaisha* all receive some portion of her attention. Dr. Laning and Miss Bull are a team that almost any parish would be proud to number on its list.

Some day this city is destined to become a separate Diocese, and no city offers a wider field for missionary work and enterprise. Many of the native Clergy already feel that this, rather than Tōkyō, ought to be first Diocese of the Nippon Sei Kō Kwai.

CHRIST CHURCH

The present Christ Church, in what was formerly the Concession, or *Kawa guchi*, is one of the oldest Christian congregations in the Empire.

Rev. A. R. Morris came to Osaka in 1871, and shortly after began what was known as St. Timothy's Chapel. For many years this served the double purpose of house of worship for foreigner and native alike, and still later as chapel for the girls' school in the settlement. Because of some internal dissension, part of

* HAKUAISHA. Widely Loving Society.



ST. MARY'S MISSION, KYŌTO

the congregation split off and formed a separate congregation known as the Holy Communion, and for many years did excellent work as a distinctively native church, though a little close to St. Timothy's for successful evangelization. During the oversight of Bishop Hare these two congregations were merged and brought together in one under the new name of Christ Church.

Christ Church

Nearly all the foreign Clergy who have lived in Osaka have at some period been in charge of this church and congregation, and some of the best men among the native clergy received their first impressions of the faith and received their Baptism in this church.

About eight years ago the present incumbent Rev. Mr. Naide was called to the parish, and the work has grown rapidly and has become almost self-supporting, with a fine congregation of upwards of a hundred communicants. One of the features of this parish is its "cottage meetings" in the houses of the parishioners; each one becoming responsible in turn for the bringing in of new hearers, and advertising the service in the neighborhood.

The system is properly organized and the results are most encouraging. The church also supports a night school, "*Airen Ya Gakko*," for children and others who cannot attend the primary schools. In this way a great deal of personal influence is brought to bear upon many of the younger ones, and gradually they are brought to Sunday school and church. This is a most hopeful parish.

ST. JOHN'S CHURCH

This church was begun nearly twenty years ago as a mission of St. Timothy's (now Christ Church), by one of the foreign Clergy then residing in Osaka. Whoever it was that selected the site showed keen judgment: no location in Osaka is better for work among the business class of people; and the number of financiers and others which this church has trained and

**St. John's
Church**

put into use—and which She needs so badly—has proved the wisdom of the choice.

One of the earliest workers in the mission was Mr. Otsuka, now manager of the Kankai Railway, whose zeal and work in those pioneer days gave remarkable evidence of the ability to be displayed in later years. Parish lines are not very sharply drawn in Japan, so this church has ample scope, and opportunity. It is only necessary to say that it is in the centre of this great busy city, the most distinctively Japanese city in the Empire. All about and around it are streets and alleys full of busy active life, day and night in succession, without cessation or rest from toil. The merchant, mechanic, artisan, of every grade and variety, are found here; here is his life, his work. He sees very little outside this life and cares less for aught else. Here in the midst of all this noisy bustle and restless beehive activity, is the little church of St. John's. It would seem to be out of place there, did one not know the difference between the Church and the world. One works with the blast of trumpets, the other with the "quietness and confidence" which ultimately bring success. The congregation is a sample of the surroundings; it is a congregation of business men, a species difficult to reach anywhere, but especially so in Japan. For here Sunday is at best but a legal holiday, and the man of business finds the same objection to leaving his work on this as any other day, and his loss through closing would be a serious matter and one to be reckoned with. Touch a man's pocket and you touch a vital spot; no other part is nearly so sensitive and painful; hence the difficulty experienced in gathering large classes in this parish. As a rule, however, such people when convinced become very strong Christians. Last year nine persons were baptized and confirmed from among a class of people never touched here before, and from a district never worked before; and as the circle

of influence widens, one may easily expect the number of converts to increase in proportion.

The church and property are entirely free from debt, and it is hoped that at no distant date the present building, now getting too small, may be moved aside and used for a chapel and parish house, and a new church, adequate to the requirements of this rapidly growing parish, built to take its place.

Rev. K. Hayakawa is the right man in the right place. He was educated in the United States at Trinity College, Hartford, Conn., and the Berkeley Divinity School in Middletown, and is quite equal to the demands. He too feels that the war had the effect of bringing more enquirers to his church than anything else in years, and this result has led to a steady increase in the congregation.

The Sunday school of more than one hundred children, while primarily to educate the children of Christian parents in the rudiments of the faith, is making a noble and successful fight for those of outsiders—only about two or three are Christians. The result is that the Church's influence is being brought through the children, into homes where the Gospel light has never before penetrated, and is making converts. This church is partly self supporting, and is looking forward to the time when it will be an independent parish.

ST. JOHN'S CHURCH ORPHAN ASYLUM

A notable feature of this parish is its Orphan Asylum. Why is it that the Church is so behind in this great work of love and charity? It is the only parish orphanage in existence and is either very little known to the Church outside, or else very little cared for. Surely its scant support cannot be due to the latter cause. The children, boys and girls, are housed together in one building, and the necessity for proper separation of the sexes requires a wasteful use of valuable space. If the building could be used for either sex, double the good could be done in half the space.

**St. John's
Church**

**St. John's
Church
Orphan
Asylum**

The original work began in a small building in the rear of the church rectory; but as time passed and the need of larger quarters became evident, it also became evident that the property on which the building stood had so increased in value that, if sold, sufficient money would be realized to buy land in a part of the city much more desirable for an orphanage, where plenty of fresh air and room to play would be available. This was done and the children moved. The present building was given by a friend of St. John's; it is hoped however that at no distant date a second building will be given so that the children, boys and girls, may be divided, and also to enable Mr. Hayakawa to increase and enlarge the institution and its sphere of influence. A chapel has been fitted for the daily service of the children all of whom are Christians. "Train up a child in the way he should go, and when he is old he will not depart from it."

There is no better investment for the future of the Church of Japan than institutional work; nothing appeals to the heart of man more than the waif, the stray, the desolate. Of the children the Saviour said "Their angels do always behold the face of my Father which is in Heaven." Just think of it, five yen, (\$2.50) native currency supports a child a month, what an opportunity for the philanthropist.

The asylum is governed by a board of directors and a standing committee, of which Miss Bull, so well known at home and in Japan, has since its inception been one; and it has the hearty sympathy, endorsement, and blessing of the Bishop of the Diocese.

ST. PAUL'S CHURCH

Does good ever come out of evil? St. Paul's church and congregation is the result of a disagreement among the worshipers of St. Timothy's which sent twelve of the people to seek pastures new and to build a church where they could worship according to their conscience.

**St. Paul's
Church**

For many years this church was self-supporting, but the location was not of the wisest selection, and although the church has done much good and very necessary work, and still has a fair congregation, the district is one of the most difficult in the city, and it is only a matter of time when the present site must be vacated for a better one among a different class of people. Osaka, like other cities, has grown rapidly; and what was once a residence neighborhood has changed to a business section, in this case a wholesale business district, which leaves practically no scope for evangelistic work. With an endowment the church would be justified in staying for the noon-day work it is possible to do; but endowment is far in the future, and the one great difficulty the Sei Kō Kwai has to contend with.

The financial question is a serious one, and, with the exception of stability in the faith, the most important question which the Church has before Her today. Before the day of endowments must come the day of self-supporting parishes; but every single individual parish in both of the two Districts, is still very far from self-support at present.

If, however, St. Paul's church can live through the troublous times until the day of endowments arrives, she will have done herself great honor and conferred lasting good on the Church in Osaka, and in particular, on the District in which she is domiciled. Congregations are fair and the Sunday school attendance good; increases are noted yearly, and much is being accomplished under the hard working Priest. In reality this ought to be called a "down town parish," and all city Clergy know well what that means.

HAKUAISHA

Among the other institutions of a charitable nature in this Diocese is one which calls for mention here, the "Hakuaisha", or "Widely Loving Society Orphanage," of Osaka.

Hakuaisha

The object of this society is to gather, care for, and educate morally and spiritually, orphans and other destitute children, to fit and train them for the battle of life; and as far as possible to make Christians of them. It is purely a charitable institution, and as such commends itself to all who are interested in the training of waif and stray.

No more devoted people could be found anywhere than Mr. Kobashi and his wife, and Miss Hayashi, who are in charge of the orphanage; such people are the salt of the earth wherever found, and these are doing the work of God in faith and love with all the light He has given them.

This ought not, however, to be confounded with the regular Church or diocesan institutions; it has the Bishop's sympathy and is also now under Church auspices, but not under Church control. It is governed by a board of directors, twelve in number, four of whom are not members of the Church. At present the religious work is carried on by and under the direction of Dr. Correll, who is authority for the statement that this institution is now in fact thoroughly Churchly in spirit.

The home was founded by the brother of the present director, and was the immediate outcome of the dreadful Gifu earthquake of 1891, when so many thousands of people lost their lives. Mr. Kobashi, Sr., was attracted to the scene by the dreadful tales of woe heard on all sides, and at once saw the great need of some asylum for the destitute orphans and others left without provision for the future. He at once began to formulate plans for what he intended making his life work. The work had little more than begun when two years later he died.

He left his undeveloped plans to his brother, the present director, who manfully assumed the weight and burden. The home was at that time situated in Tōkyō, but soon it was discovered that the metropolis was not the place for an orphanage depending

largely on its own exertions for support; so it was moved to its present site on the outskirts of the city of Osaka. Bishop Williams assisted the manager greatly, giving generously in many instances when help was most needed.

During the famine of 1906 this orphanage, with only sufficient room to accommodate those already within, as a venture of faith took fifty children from the famine stricken district for whom no visible means of support had been previously provided.

The children are taught to be as far as possible self-sustaining and an industrial system has been introduced with this object in view. Rope, candles, and tooth brushes are made in the home. There is also a farm, bought by the director, and now given over by him to be worked and used for the benefit of the institution. Those who are old enough are taught to work the farm and thus become a source of revenue to the Orphanage.

The Japanese have always taken a kindly interest in the effort being made for the waifs and strays, and are most generous. The work is also well known, under the name of the "Widely Loving Society," among Church people and others in America, who have been most generous in contributing scholarships for the support of individual pupils. The institution has no settled sources of income, other than these here named. As a work of love and charity it should appeal to the sympathy of the public.

Dr. Correll, now Priest in charge of the religious work, speaks very encouragingly and hopefully of the work among the children.

Miss Laning, daughter of Dr. Laning the mission doctor, has also recently been given work there, and those who know her and the little Sunday school which as a child she conducted in the Doctor's house, may be assured that all is going well for the cause of Christ and the salvation of those little ones so dear to Him.

The present Diocesan, Dr. Partridge, no less than

St.
Barnabas'
Hospital

his predecessors, has often assisted the Orphanage financially and gives it his blessing. Church orphanages are altogether too few in Japan. If there be one institution more than another which should demand our attention and which is sure of giving returns in souls for investment in money, such an one is certainly an orphanage.

ST. BARNABAS' HOSPITAL

St. Barnabas' hospital has come to be regarded as an old landmark of Osaka, and during the twenty-five or more years of its existence, has made a reputation for charitable and Christian purpose as enviable as any institution in the Empire.

Hospital work goes back only to 1873 when Dr. Laning came to Osaka in response to Bishop Williams' appeal, to begin this much needed work. Has it been a success? No, if you count hospitals by the size of the ground they cover or the increased number of physicians they employ; but if thousands of sufferers, who year after year have come and gone cured of their physical ailments, or the thousands now doing their work in the world, or rejoicing in the Paradise of God; if these be any proof of successful effort, lo, these many years, then St. Barnabas' efforts cannot be surpassed.

Dr. Laning began his work when Japan had no Christian and very few government hospitals. He began in a native house in the city, part of which was used as a "*Kōgisho*," that is preaching place, and no in-patients were received. All work had to be done through an interpreter, which proved to be an unsatisfactory, and in a few cases a dangerous way of treating patients, so he began the study of the language for his own benefit and satisfaction, and the results proved most gratifying. There was much prejudice in those days. The old fashioned medicine man, now almost unknown, was still an institution and one to be reckoned with. There was no Christianity to assist in



MORNING PRAYERS AT THE WIDELY LOVING ORPHANAGE

removing them; that came later and the Doctor himself "had some little part in it."

After a year in this first building, the dispensary was moved to a larger house, the front step of which served for sometime as a preaching place for Rev. A. R. Morris; the upstairs rooms were fitted for patients, though not more than three or four could be attended to, and this building did duty until the building of the St. Barnabas' in Kawaguchi.*

St.
Barnabas'
Hospital

A second dispensary was opened in a distant section of the city, with the intention of making it into a school for medical students; but it had finally to be abandoned as impracticable. Mr. Quimby however held classes and gave lectures on Christianity, but the result was far from encouraging. Much disappointment was felt in particular over the two "nice boys" of the school, whom everyone had expected would become Christian. With the closing of the school they disappeared among so many others and it seemed that little more than wasted years had resulted.

Seven years passed away, during which St. Barnabas' had been built, new assistants had come, and Mr. Quimby had returned to his native heath. One day a man called at the hospital and the Doctor discovered one of the two "nice boys" of old days. He was now a Christian, and had a common cause with the Doctor, and together they talked over old times. The second "nice boy" had also become a Christian and a doctor, and succeeded, as is the custom, to the practice of his father, who was a physician. He had by his personal life and influence been successful in bringing almost his whole village to a knowledge of the truth. "My! my!" the Doctor remarked, "what changes have taken place since those years!" So they have, Doctor. We also have seen some changes.

The work being done in this hospital cannot be reckoned by figures. The Doctor is not only a physician but a Christian gentleman whose first thought

*KAWAGUCHI. River mouth. A district of Osaka.

**St.
Barnabas'
Hospital**

is for the Church; every person connected with it is a Christian; and an in-patient for any length of time is almost certain to become one.

The staff consists of Dr. Laning, two native doctors, several nurses, and a Bible woman who makes the hospital patients her special charge. A more efficient, capable woman it would be impossible to find. During the war almost 900 soldiers were treated free, and the work of this faithful woman, Kashiuchi San, gained for her the name of the "soldiers' mother." Many who otherwise would never have known anything of Christianity became familiar with it there. On one occasion a young soldier, badly wounded, was brought to the hospital, where it was soon discovered that he had but a short time to live. This woman taught what was possible of the love of Christ and the propitiation made for man on the Cross. The man died in the faith; and his father, who from time to time had listened from the adjoining room, seeing his son's death, also came to believe.

Last year 10,362 patients were treated, of whom 3,500 were cared for without charge. The doctor's plan, and an excellent one, among a people of such sturdy independence, is to charge a fee when possible; those who cannot pay are treated free. With the exception of the foreign doctor's salary the hospital, notwithstanding charity patients, practically pays all its expenses.

It is seldom the Church meets with just such men as Dr. Laning, of such sterling qualities, such Christian courage, always the Christian missionary. *Pro Deo et Ecclesia* may be truly said of him. It is just such phases of his character which has made him so loved among all classes, and St. Barnabas' is a household name among all grades of society in Osaka.

CHAPTER X

KYŌTO DIOCESE: COUNTRY STATIONS

Wakayama—Marusa and Hashimoto—Nara—Maizura—Miyazu
—Kaya Valley—Obama—Tsuruga—Fukui—Kanazawa.

Wakayama is a large town of nearly 70,000 inhabitants, and is the capital of Kii province. It is something of a seaport, at the entrance to the beautiful Osaka bay. The fine castle here is one of the few left in the Empire unspoiled by modern advancement. It is said that one of the ancient *daimyo* of this place, himself a Christian, during one of the great periods of persecution gathered the Christians into his castle and refused to yield them up to their enemies; however this may be, the name of this great man is still revered by all Christians familiar with the history of that age. This town has the honor of having given birth to some of the finest men in the Japanese Church to-day.

Work was begun there some time in 1882 by one of the men from Osaka. Preaching services were conducted in theatres or other buildings where large crowds could be congregated; but those were troublous times and services were very often interrupted or broken up and not much good seemed to result from them. In 1883 a *Kogisho** was rented, a catechist sent to reside there and regular services begun. The same year saw the first baptism. Three years later the mission had advanced to such a degree that a regular parish was established and named the "Holy Comforter," and Rev. Mr. Page was put in charge.

*KOGISHO. Preaching place.

Wakaya-
ma

In 1898 Rev. K. Hayakawa was sent to take charge of the work, and much was done during his short ministry there. In 1899 Rev. R. W. Andrews was also sent to join the staff, and assist Mr. Hayakawa. A school for English students was opened and much was hoped from this work which promised to be such a feeder for the Church. But other places needed men so badly that Mr. Andrews was sent North to open work at Mito; and almost immediately after this Mr. Hayakawa was called to St. John's Church, Osaka. Since then there has been no resident Priest.

It will be remembered by many that it was here that Miss Williamson died; that good woman, whom everyone loved, and who in only a short time there had endeared herself to the hearts of all the people.

Miss Williamson had never been able to master the language but the work she accomplished was marvelous, and some of the little stories told of her are very amusing. "Now children," she was wont to say, "I hope you have all studied your *Nichiyo Gakko* Sunday school lesson." To those not accustomed to the language this will not appeal, unless I tell them that "*Nichiyo Gakko*" and "Sunday school" are the same. May she rest in peace.

After her death, Mrs. E. S. Smith was sent to take up Miss Williamson's work; and all speak of her very efficient work and the good accomplished among women and students. During the past year Mr. Okamoto, the catechist, was advanced to the diaconate, and both he and Dr. Correll, the present Priest in charge, speak of the encouraging outlook in this fine town. The move in buying property and removing the church from a location where religious feeling has ever opposed it, has lent new life to the work. A new church also, so badly needed, is looked for, and then once more we may expect other men like those already given to the Church to be raised up here in Wakayama.

MARUSA AND HASHIMOTO

Marusa and Hashimoto are two important fields of labor, worked from Wakayama. The first is in the mountains and can never be more than a small mission, but it has been a good nursery and every year sees many Christians join the parish rolls in the larger towns as a result of this work. The latter has had work in it for many years, and with the railroad running near it is in time destined to grow, as all other towns on railway lines. With increased population one can look for a greater field of usefulness for the Church. This mission is doing excellent work amid many discouragements, and its Sunday school work alone would be a sufficient reason for the presence of a catechist in this place.

This whole district Dr. Correll thinks is growing and the Church increasing in influence and power, and during the coming year it is expected to show a larger number of converts than has fallen to its lot for many years.

NARA

Nara, about two or three hours' ride from Osaka, is one of the show places in the country. Its beautiful park in which deer roam about in the tamest manner, the great *Tōdaiji* in which stands the largest "*Daibutsu*" in Japan, the many relics of ancient days when from 708 to 782 A. D. it was the capital of the Empire, all combine to make it a place of interest to the tourist. Indeed, the people have been so accustomed for years to expect such guests, at least during two seasons of the year, that the majority of them make their living by the sale of carved ivories and other curios to the traveller.

The Church formerly conducted a Chu Gakko or Middle School in Nara, which did good work for many years and exerted a moral influence throughout the community. When the Anti-Religious Bill was passed by the Japanese Government this school, with nearly

Nara

all others throughout the Empire supported by Christian Churches at home, was closed, because it was not deemed right to take consecrated Christian money to support an institution in which no religious teaching of any kind was permitted.

The buildings at present are being used as church, Sunday school, parish house, club rooms, and for such other work as is conducted by the Church. Then again it was for awhile headquarters for the Brotherhood of St. Andrew. Good men like the present Rev. Charles Evans and Mr. F. E. Wood labored there in the capacity of Secretary of the Brotherhood, and did much work for the Church, creditable to themselves and to the society. But when they left us no one was sent to take their places, which was a serious loss to the Church, especially in Nara.

The mission was begun by the present Bishop of Tōkyō, when still a Priest in Osaka; many men have come and gone since then, but we feel that after all better days are in store for Nara than it is passing through now. The Rev. Chas. Reifsnider worked there some time and built up an excellent night school of more than a hundred students. Before each session a religious address was given by some one appointed, and much good was accomplished. Mr. Reifsnider was needed for other work and Dr. I. Correll was sent to replace him. Few foreigners in Japan can use the native dialect as well as he. One might well mistake him for a native as he drops in the hundred and one little dots and dashes, so meaningless, but yet so necessary for the perfection of Japanese speech.

Other missions under the care of the Priest in charge of Nara are Tawaramoto and Sakurai. The latter is badly in need of new buildings; no effective work can ever be accomplished under present conditions. Tawaramoto seems to be taking on new life and much is looked for in the future.

Matsuyama, Haibara, San-ban-matsu, and Kami-

ichi, all in Yamato province, are increasing in interest, and the future looks bright. Classes are well attended and services regular.

MAIZURU

Maizuru is a very old town of about 10,000 population, the centre of commerce for that district; port of call for the great shipping trade of the "Nippon Yusen Kwaisha" between Tsuruga and the north; headquarters of the steamship line from Miyazu. At present it is a town of much importance, and it is likely to become much more so in the future. The government has already begun preparations for naval and commercial canals, and docks for its navy, which as soon as completed will make it the port of a big line of shipping to Vladivostoc. After Osaka it is destined to become the leading port and city in the Empire. Hence, when the Bishop of Kyōto made this headquarters for the foreign Priest, he showed great judgment and foresight in the selection. The people seem to be more comfortable and prosperous than is usual in the cities of this size, owning their own houses and farms and otherwise showing a desire to advance themselves.

Maizuru

The Church has had an up-hill fight here for years; Shinto seems to be still very strong and in this district one still finds many relics of that old and very base phallic worship. Rev. Mr. Gring feels that the younger generation is of a different type, and this for two reasons: first, the great progress made in education (it is said Maizuru has the finest schools in the Kyōto district); and secondly, the influence of Christianity during the past ten years.

A catechist is in residence and doing well, but there is no Church building and so no real home for those who become Christians; and as long as this condition exists so long will the work suffer. The intention is to make this a real centre by building a good parish church which may also serve for Shin Maizuru, the neighbor-

Maizuru

ing town. In this way success would be assured. At present very little can be done among the naval men or merchant sailors for the same reason. It is proposed, however, to start a men's club of such a nature that these may be reached; it would indeed be a power for good in this whole district.

Shin Maizuru is one of the great stations for the Japanese naval squadron. It is very cosmopolitan in character because of the changes constantly occurring in the naval force, and the variety of business necessary in such places. For some years a catechist was stationed here, who did much good work amid great difficulties; but other places with fewer obstacles and better prospects grew up so fast that the man had to be moved to what had become more important work. It is the old story of "supply and demand." The Church cannot gather and train men fast enough to meet the demands made upon Her. There are still some Christians there who attend services at Maizuru, and Mr. Gring ministers to them as he can. Yet here is a great opportunity for work among this educated class of naval gentlemen; by no means easy, and requiring a man of special training and disposition, whether foreign or native, elastic enough in his sympathies to meet the many difficult problems almost sure to be presented, and with ability to solve them. To do this, however, a much better plant must be established. It ought not to be either impossible or even difficult to get such a man, and one who could bring learning, courage, patience, and plenty of Yankee grit would have a life's work enviable in its results and pleasant in its associations.

MIYAZU

Now return to Maizuru and cross the beautiful Miyazu Bay on one of the little *jōki-sen*,* and arrive after a two hour, never-to-be-forgotten trip at Miyazu one of the "*San-kei*" or "the three beautiful sights of

*JŌKI SEN. Steam boat.

Japan." Here "*Ama no hashi date*," or the "Heavenly built bridge," an old relic of nature worship, still has the power of bringing many visitors both foreign and native. The town lies at the head of the bay, and once possessed a fine castle; it is famous not only for its beauty but for its immorality.

Here Mr. Gring spends his summers, and by patient care tries to lead his people onward. The Church is strong here and, strange to relate, holds the field alone. It is really a unique position; for from this and Maizuru, She commands the whole coast, which Mr. Gring feels will be won eventually for the Church.

For years this work was hampered by lack of funds to build a church. This has happily now been overcome and the congregation are rejoicing over the purchase of a fine building site, a house fitted for Church services, and a parish house complete, in which the work of the parish can be accommodated. There is certainly a fine future for the Church here.

Much is also being done among the students of the Middle School; classes for pupils, teachers, and others have been formed, and a good start made among the right sort of people, many of whom are eager and anxious to know more of the mysteries of the Christian faith.

KAYA VALLEY

About ten miles from Miyazu, the centre of the great silk industry and a promising centre of Church work, is a large district known as the Kaya Valley. Unlike most places in Japan, the people here seldom change their residence; which no doubt accounts for their prosperity. A beautiful little church seating about fifty or sixty persons was built a few years ago, with parish house, Catechist's residence, and rooms for the Priest attached.

The parish house seats 200 persons and is quite equal to the demands of the work. The Church is really discharging Her duty and occupies a peculiar place

**Kaya
Valley**

in the minds of the people; She is theirs, and as the Cross looks down upon the valley, it seems to shed a special influence and power all around. Truly a wonderful people are they in this little fertile spot. One has to go in and out among them, learn their ways, and know their hearts, before one can understand their needs.

It must not be supposed that work here has been always easy. The people, notwithstanding their gentleness and kindliness of heart, are very conservative, and the process of approach is necessarily slow and cautious. The time is rapidly approaching when a native Priest must be found who can give his whole time to this church and congregation. Native Clergy have not worked in this place in years past because of the difficulties of evangelization; but with a resident native Priest this whole valley will grow as the Garden of the Lord.

There are also one or two other towns near by into which we ought soon to enter, but they must wait until more men are trained. One thing is certain, the Church has no brighter prospects than those on that part of the West Coast.

OBAMA

Obama is one of the large towns of the Tango province, and was for some years under the priestly oversight of the Rev. Mr. Gring of Maizuru. The work was begun by the present Bishop of Tōkyō in the early days when he was Priest in Osaka. The Church had a fine start, and for years prospered greatly.

The history of this mission is interesting. More than fifteen years ago, it is said, a Bible was sold in Obama and came into the possession of a few people who became deeply interested in this remarkable book. Some inkling of this reached Osaka and Mr., now Bishop, McKim went out to investigate, and found several people who wished to receive Baptism. It eventually became a thriving mission, and at one time numbered nearly one hundred Christians. Bishop

Williams gave some money towards a church and a native pastor was installed, the Rev. K. Tagawa, now of the Tōkyō cathedral. **Obama**

It increased steadily for six or seven years; after which, in the steady wave of emigration from that town and province, the Church suddenly dropped down to a few persons only, and the catechist was moved to another field. Perhaps to account for this great exit in the population one has to consider the immense advantages other cities were offering at that time above this one. It was not progressive in any sense of the word and not until very recently were the means of inlet and exit better than a springless *bassha*,*—by no means a desirable method of locomotion. At present, however, the Hankaku Railway Co. has put on a fast line of boats from the end of their line to Obama, and much is looked for in the future.

As an evidence of its growing prosperity and importance it is assuming new proportions, and one may necessarily expect the reversion to old days as new Christians move in along with other people. Work is still being done there, and though slow is sure to bear much fruit in the future. The Church is alone here. The missionary feels much encouraged over the present prospects.

TSURUGA

Tsuruga, on a bay of the same name, is a town of fisher folk for the most part, as is so common in Japan. It has also a garrison of 5,000 men, which in no way helps the morality of the town.

The Church has been established there for nineteen years, the first few of which were stormy in the extreme. "Only Divine guidance and the assurance of ultimate success could have saved the Church to Tsuruga," said one in telling of early beginnings; but

* *BASSHA*. A sort of 'bus.

Tsuruga

he added with a smile of confidence and relief "It is all over now; we have turned the corner."

For a few years not even a preaching place could be procured, so the catechist finally rented a house for himself, and in a private way talked Christianity. After a year spent in this way the house was thrown open as a public preaching place, and for five or six years all went well. The increase and progress had aroused opposition during those years, and now the owner, under pressure from the Buddhists, refused to rent his house any longer, and the few Christians who had been gathered during those years were left without a place of worship. It was a cruel blow, but it said much for the material of those faithful Christian souls that they accepted the test, gave proper proof of their faithfulness, and stood firm. During that year one of them gave a ware-house, with the land on which it stood, for a church, and at once preparations were begun to make it into a proper place for worship.

But trouble had apparently only begun. On the day of the dedication five hundred Buddhists assembled prepared for mischief; and with sticks and stones drove out the Christians, broke the windows, destroyed the furniture, and the place was only saved from destruction by the timely arrival of the police. Many were badly hurt.

The place was repaired and used until 1905, when it caught fire and was burnt to the ground, the holy vessels alone being saved from the wreck. Once more the little flock was left homeless. It was a terrible trial in the life of those who had already gone through much for their faith. An old man, with only three rooms, offered them at once for services. These rooms were the upstairs of a repair shop for broken images, and unless sentiment had greatly changed, it can be readily seen how impossible it would be to hold anything in the nature of a Christian service in such a place.

The needs of the mission were soon made known

to the Church at home, and generous aid at once came to the rescue of those good people. A new building was completed and consecrated in December, 1905, costing \$1,500. A fairly representative assembly was present at this service: his Honor the Mayor of the city, the Chief of police, and some Buddhist priests, who even donated trees and shrubs for the ground around the building.

Tsuruga

Certainly things have changed in Tsuruga during these few years, and Mr. Reifsnider feels that the real opposition is over, and that there is much encouragement felt over the turn of the current, and also much hope for the future. Since the consecration, more than thirty catechumens have received instruction for Baptism and Confirmation. Work has also been begun among the soldiers at the garrison, with the knowledge and consent of the Commander, a warm personal friend of Mr. Reifsnider's, and in various ways the old-time feeling is passing away, and by God's mercy a new era opening for the Church on that coast.

FUKUI

Fukui, a large town of 50,000, is the capital of the province of Echizen, and, except for Kanazawa, the largest on the West coast. Few towns have a history to stir the hearts of a warrior people deeper than this. They still love to linger over the stories of the days of Shibata and Hideyoshi, of the battles fought and victories won.

Mr. Griffis in his "Mikado's Empire" has much to say of Fukui, where for some years he resided and taught in the school, and the reader who cares for further knowledge may turn to his book and investigate for himself. It is still the great centre of the Buddhist religion on the West coast, which is of the most militant disposition, and has never ceased its hostility to Christianity.

For many years the Church gained no foothold whatever, no property could be bought and no definite

Fukui

work undertaken. It needed much courage openly to profess a religion which had no place in the hearts and minds of the community, and no home in the town. To be sure there was a mission, but could it abide? Was the Church there to stay? were questions asked time and time again and amid the opposition only a man bold in faith and courage would reply definitely, "Yes."

The Nishi Hongwanji sect of Buddhism is very strong there and most bitter in opposition. Boys were either prevented from attending, or threatened with severe punishment if they attended, Church services. The feeling is changing and the opposition, so bitter and unreasonable, is abating; but one must wait some time yet ere it entirely disappears. Last year four candidates for Baptism waited some months before deciding on taking the final step which only would make them Christians.

The Rev. Charles Reifsnider, who is in charge, is a man of great courage and perseverance, mingled with good, calm common sense, and the work is making some headway. He has placed the Church right in the eyes of the people, and if it can be said that any kindly feeling can be felt there for Christianity, it certainly is on the increase. The work is being done on sound Church principles, and no doubt will advance rapidly when a plant has been established there. At present there is no church, only a small rented place where services can be held, as is so often the case. The pity of it!

During the late war difficult questions came up for discussion. Russia was a Christian nation, at least in name; what side then would Christianity take? The interest taken by the Priest and people in the welfare of the soldiers at the front, no less than for the wounded at home, and the Church's donation of *Yen* 60* for the sufferers, showed that whatever may be the mind of the Church concerning war in general, there was no doubt

**YEN* 60. About \$30.00 gold.

about the attitude of the Christians toward this one in particular, and much good resulted.

Fukui

A fine English night school has been in operation for some time, in which Mr. Reifsnider has the assistance of his catechist and three other teachers. Through this school he has been able to reach many of the younger people and get into homes otherwise impossible for him to enter. Some few out of this school have already been baptized, and much is hoped from it in the future.

KANAZAWA

Kanazawa is probably the third largest town in the Kyōto jurisdiction, and noted alike for its commercial and religious progress. The Rev. Isaac Dooman was in charge of this mission many years and is still kindly remembered by many in Kanazawa today.

The Rev. J. J. Chapman was sent there in 1900, and a more successful term of service has seldom been rendered. Kanazawa is a large student centre, and to assist Mr. Chapman in opening up work among young people Rev. J. A. Welbourn was sent for nearly a year. Classes were formed and a night school opened for those who desired to prepare themselves in special departments; and since it was decidedly a religious institution, the Church was greatly blessed in the number of converts.

Mr. Chapman married in about a year, and Mr. Welbourn returned to take up new work in Tōkyō

Miss Suthon also began an industrial school among the women which has never ceased to do real religious work. Indeed, the importance of such an institution has become so manifest, and the returns in souls so great, beside the fact that it affords employment to many who would otherwise be destitute, that the Church has seen the wisdom of making a small grant of money for the better equipment of the school.

Obashi San, the deacon, who during the absence of Mr. Chapman on vacation in 1907 did all the work

Kanazawa

single handed, has been in Kanazawa many years, and is looked upon as part of the place. Kyōto Diocese has had no greater returns anywhere than those made by this mission, and the Bishop speaks of it in glowing terms.



MISSION WOMEN IN TRAINING SCHOOL

CHAPTER XI

THE OUTLOOK

We have endeavored in the preceding pages to give some idea of the work in two jurisdictions, in as condensed a form as possible, and we hope it may be useful to those prosecuting mission studies in the Church at home. We have kept as far as possible from vexatious statistics, which very often puzzle the reader while shedding no great light upon the history.

That the outlook for the Sei Kō Kwai is brighter than ever in the past, there is not the shadow of a doubt. The position which the members of Her fold have made for themselves in the public mind; the strength of religious character which dominates the faithful everywhere; the confidence and trust placed in Her children during the past few years; speak volumes for the wealth of the inheritance which is to fall to them in the future.

It is true that the Church at home has not sent as many of Her sons and daughters to this field as many of the protestant bodies; but among those raised up from among the natives by any denomination whatever, many and good though they be, both in quality and quantity, the Church's children take no second place. There are those among them who we could wish stood for stronger, and to our mind better, Church principles; but they are true to their principles as they understand them. And let it be said here that those who would wish to make the Church in Japan simply a protestant denomination, are not the Japanese. The Church has the deepest and most profound respect for

those who conscientiously differ from Her in matters of faith, but Her's is not the love which embraces to-day and abuses to-morrow.

What a blessed thing it is that this Church is not under human control entirely; that He who said "The gates of Hell shall not prevail against Her," sent the Holy Spirit to guide Her into all truth. The foreign staff, no less than the native clergy, go steadily on with their work of saving souls.

Bishop McKim says, "I have consecrated twenty churches since I became Bishop," and Bishop Partridge's work never looked more promising than at present.

Twenty years ago there were two native workers, and two in training. To-day there is a staff of about thirty native Clergy alone, with twice as many catechists and women assistants; a fine theological school for Clergy, and schools for catechists and women helpers. Moreover, the native Church hopes to have an endowment of *Yen* 30,000 for a Bishop of Her own within the next two years.

There has also come within the last few years a feeling that the great work of the Church must be among the youth of Japan—a most encouraging sign—and with this in view every effort is bent towards Sunday schools. Religious literature is improving, and is much more widely used for the teaching and instruction of the children. Sunday school cards printed with well known Japanese figures embossed with scripture passages are circulated freely; the result is that something of Christian truth and teaching is daily finding its way into homes never before entered, and indirectly influences the minds of the readers.

Orphanages and kindergartens have increased and enlarged their capacity, and yearly there pass out from under the care of clean, moral, religious, God fearing teachers, children of both sexes who have been taught to live pure Christian lives.

The little leaven leavens the whole lump. One goes over the length and breadth of the Empire, and meets with Christians everywhere: men and women who are exerting a quiet influence on the lives of the little community in which they live. They are the seed of the Church; the missionary finds them there and ministers to their spiritual needs, and through their assistance is able to bring some knowledge of Christ to others.

So the work goes on from year to year advancing, "first the blade, then the ear, after that the full corn in the ear."

If the work as here presented be not sufficient proof of the presence of the Holy Spirit in this Church and, under His guidance, of grace to propagate those blessed truths which the Church has ever held and taught; if we have failed to demonstrate to the thoughtful person the wonderful progress made here in thirty years; if we have left no impression that the work of the past may and will be duplicated in the future a thousand fold to the honor and glory of God; then the fault lies only with us and our feeble presentation of the case. If, however, we have aided one more soul in his faith and love to God to recognize somewhat more of his duty to his fellow man, and to aid him in his search for truth as seen in Jesus Christ, then our work has been blessed indeed.



APPENDIX

THE PRONUNCIATION OF JAPANESE NAMES

[Written by the REV. A. W. COOKE, of the Diocese of Tōkyō]

Much difficulty is experienced by those who have no knowledge of the Japanese language, in the pronunciation of the names of persons and places, which occur in any account of Japan and things Japanese. In order that the account given in this short history of the Church's Mission to Japan may be more intelligently read by those under whose notice it may come, and with the hope that more accurate knowledge of the Mission work may be the result, a brief explanation of the pronunciation of Japanese is here attempted, inadequate though it be to the perfect understanding of this difficult subject.

With but two exceptions, every syllable in a Japanese word must *end* with a vowel. In other words, there are as many syllables in a Japanese word as the number of vowels it contains, no more, no less. However confusing and irreducible a long Japanese word transliterated into Roman letters may at first sight appear, its pronunciation can be accurately determined by dividing into syllables, each of which ends with a vowel. If there be any odd vowels, they constitute separate syllables, and if there be any odd consonants, their assignment to the proper syllable is decided by the exceptions to the rule above mentioned.

There are five vowels, all of them naturally short, and pronounced as follows:

a like the a in father (ah)

i like the i in machine (ē)

u like the u in rude (ōō)

e like the e in prey (ā)

o like the o in hope (ō)

The two cases in which a syllable may end in a consonant are when elision of a vowel doubles the following consonant, as in *Kekko*, *Seppuku*, etc., or when there is a final *n* or (as it is sometimes pronounced) *m*; e. g. *Sendai*, *Nihonmatsu*.

The combinations *sh*, *ch*, and *ts*, though *apparently* compound, are not pronounced as two separate consonants, but as a *single* sound, and are written in the sounds *shi*, *chi* and *tsu*, to suggest more accurately the Japanese pronunciation of the syllables which *theoretically* should be transliterated *si*, *ti*, and *tu*.

There is no sound in the Japanese language which is not made up of these five vowels or a combination of them with one or more consonants. Accuracy of pronunciation, however, demands careful distinction between *long* and *short* vowels. There is no difference of *character* between them, as in English (e. g. pin, pine); but a long vowel differs from a short one as a long note in music differs from a short one. We have endeavored to indicate these long vowels in the text, but their proper pronunciation is for a foreigner perhaps the most difficult part of the spoken language of Japan. They arise from combinations of two vowel sounds into one, as *au* into *ō*, or *ei* into *ē*.

There are occasional examples of the converse elision of a short vowel (which makes it practically silent, though it is *written* in the Japanese representation of the sound), when it is followed by a *long* vowel, or for other phonetic reasons. This is commonly confined to the vowels *i* and *u*. An example of these two vowel changes occurs in *Tōkyō* which is a combination of six syllables into two, viz.: To-o-ki-ya-u.

The temptation is often great to read a Japanese name as if it were English, and pronounce it accordingly; but it must always be first cut up into syllables,

as has been explained, one vowel to each syllable; and then if each syllable is pronounced *by itself*, without accent, and giving to each vowel its *fixed* pronunciation, the correct pronunciation of the word will result as a matter of course. The length or apparent difficulty of the word must not discourage the tyro. It is simply a chain, more or less long, each link of which is a syllable.

Examples:

O-sa-ka

Nik-ko

Mi-ya-zu

Da-i-myo

Sen-da-i

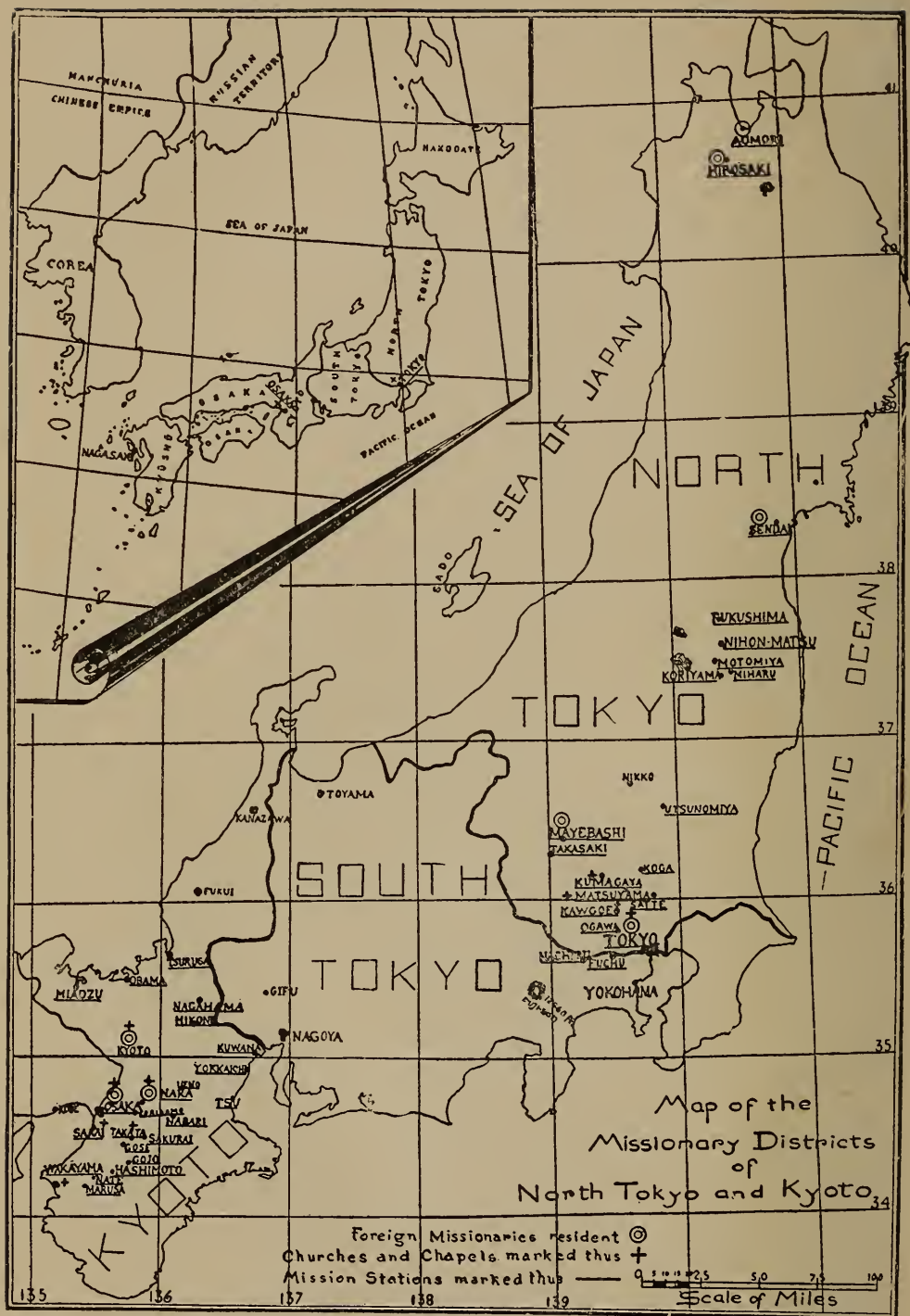
Wa-ka-ma-tsu

A-ma-no-ha-shi-da-to

Chu-gak-ko







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